



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

26th Year of Publication.

America Has Reason to Be Thankful

A Footnote to the President's Proclamation

IN A PICTURE symbolic of the ideals, traditions, and spirit of Thanksgiving, there must be portrayed the golden sheafs of grain, the tasseled stalks of corn, ripe pumpkins, and the glorious fruits of fall. From the first joyous gathering of our Pilgrim Fathers, these harvests have played their important part in the sustenance of life. All is clothed with an air of peace and plenty, for there were times of peace and plenty. Then, too, we must feel the crispness of the autumn air, and be lifted by the exhilarating tang and majesty of primeval forests. Above all there is a quiet joy—joy in work—joy in play—joy in life—joy in God.

In the present day there is much to be thankful for. The crude little settlement of Pilgrims has grown to a mighty nation. They had only food, clothing, shelter, and life. We have that and more. Think of the great advances in material things—the great rise in the standard of living. Do not forget the happiness of the Pilgrims on the first day of Thanksgiving. We who have so many more advantages can well afford to lend ourselves to the ideals, to the traditions, to the spirit of this American holiday, and bow, as they did, with fervent faith in the simple prayer—"Let us give thanks."

A PSALM FOR THANKSGIVING

O Thou whose boundless love bestows
The joy of life, the hope of heaven;
Thou whose unchartered mercy flows
O'er the blessings Thou hast given;
Thou by whose light alone we see;
Thou by whose truth our souls set free
Are made imperishably strong;
Hear Thou the solemn music of our song.

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with holy awe.

Be Thou our strength when war's gust
Rages around us, loud and fierce;
Confirm our souls and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails,
Help us to stand in every fight
Firm as a fortress to defend the right.

O God, make of us what Thou wilt;
Guide Thou the labor of our hand;
Let all our work be surely built
As Thou, the architect, hast planned;
But whatso'er Thy power shalt make
Of these frail lives, do not forsake
Thy dwelling. Let Thy presence rest
Forever in the temple of our breast.



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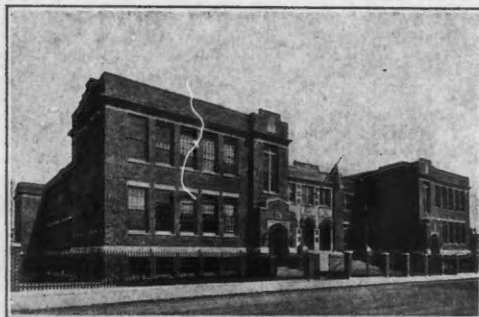


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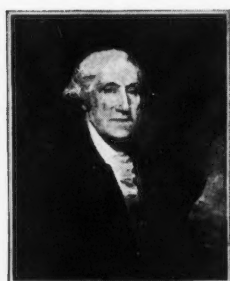
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A Hot Cereal Breakfast

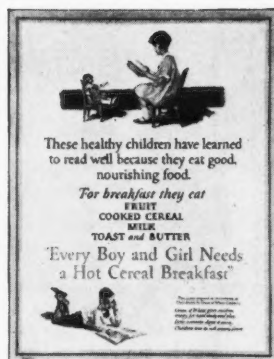
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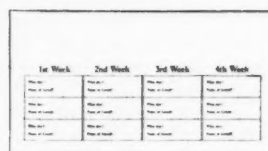
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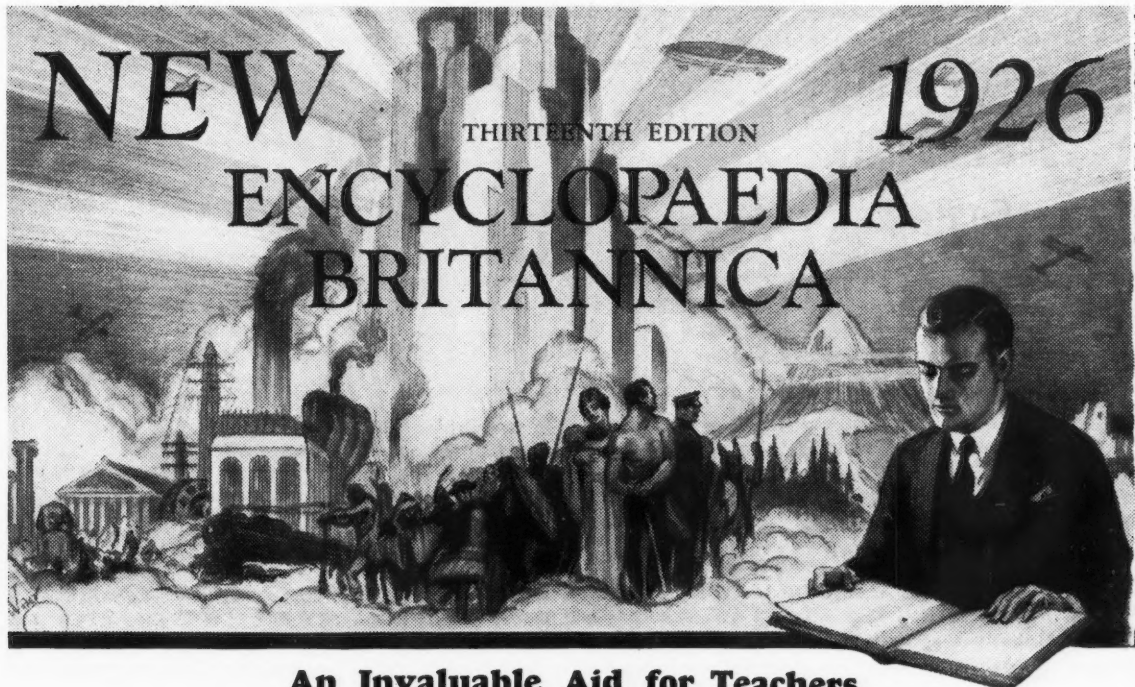
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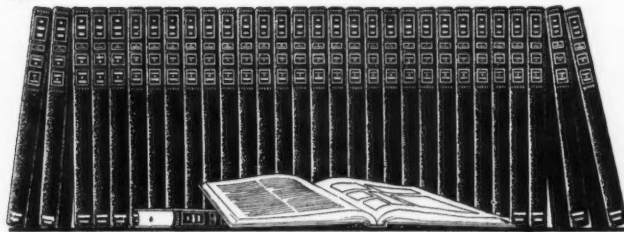
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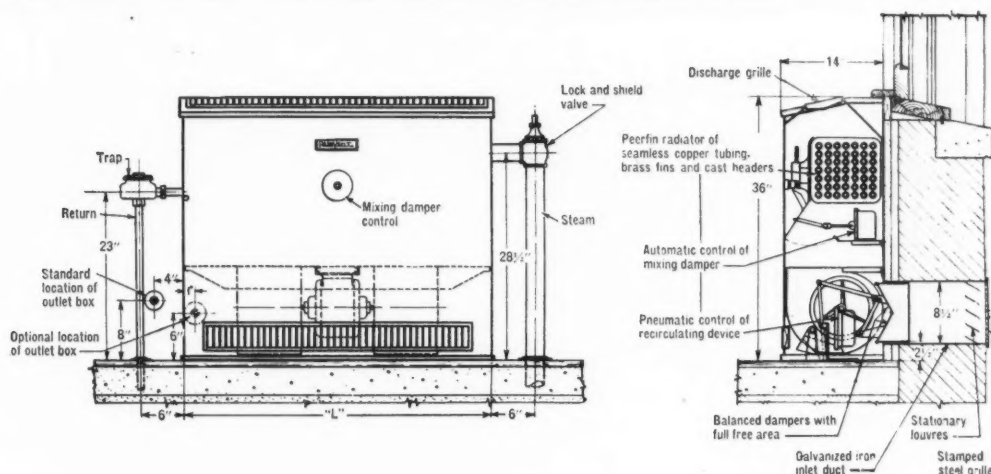
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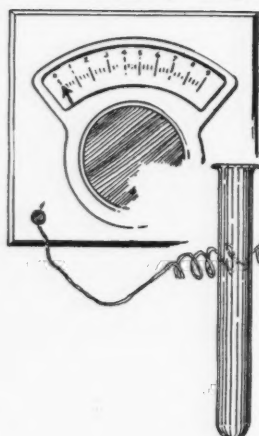
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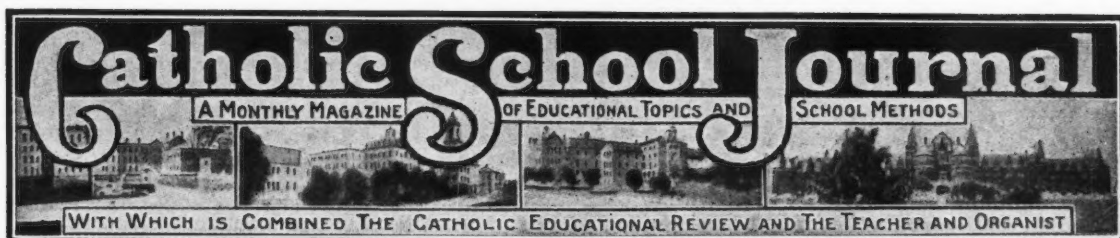
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MILWAUKEE, WIS., NOVEMBER, 1926.

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

LIBRARY USEFULNESS IN THE FUTURE.

—Twenty-five hundred librarians from different parts of the country attended the fiftieth anniversary conference of the American Library Association, which was held at Atlantic City in October. One of the interesting addresses was delivered by the President of the organization, Charles F. D. Belden, who is librarian of the Boston Public Library. His subject was "Looking Forward", and he "looked forward" to great expansion of the usefulness of public libraries during the coming fifty years.

Following the development of urban libraries, which has been the outstanding feature of the past half century, the next half century, he predicts, will be especially noteworthy for the growth of libraries remote from the great cities. "There will be an up-building of large county and other regional libraries, with a branch at every cross-road, to which—perhaps to the very gateway of the farm or mine—the books desired will be conveyed daily by some form of rural delivery."

"It is a tragic fact," Mr. Belden observes, "that thousands of men and women first feel their need of a formal education when it is too late to get it." Then he goes on to point out room for hope in a future, when innumerable and well-equipped libraries shall have devised methods of helpfulness which will make the lot of the adult knowledge seeker happier than it has been in the past. More than ever the aim of those in charge of libraries will be to bring libraries and the public together in an educational relation. There will be systematic study of reading habits and special-service activities for groups and individuals, the aim being that serious students, wherever located, shall be supplied with whatever books are essential for the work in which they are engaged.

The vision is alluring. Meanwhile there are thousands of young men in every large city who might do much to add to their store of knowledge if they would avail themselves of library facilities at the present moment within their easy reach.

THE TEST OF EDUCATION.—"Education is more than information; it is knowledge functioning in life." So says Herman H. Horne, professor of the philosophy of education at the University of New York, who believes that to possess information without putting it to work is a thing for avoidance, and that what students should struggle to attain is ability to use information for their own welfare and the welfare of the community.

Professor Horne is only one of many in his walk of life who have laid emphasis on the distinction upon which he insists, but a list of questions which he proposed to graduates of a New York high school for the purpose of finding out how well educated they are seems to indicate that he has a way of forcing people to think by getting them to survey familiar situations from novel points of view. Instead of calling for answers testing proficiency in subjects of formal studies, his quiz demanded of each student categorical replies to character-probing inquiries like the following:

"Have I decided against the cigarette?"

"Am I slow to borrow and quick to pay back?"

"Do I conduct myself properly toward members of the opposite sex?"

Right conduct certainly is a thing to be expected as a matter of course from every really well educated human being. Capacity to perform brilliant intellectual gymnastics never can serve as an offset for moral shortcomings. "Education" is a word often loosely used, and no one can be truly spoken of as educated merely because he is familiar with facts that may be learned from books. To function as education, facts must be assimilated as well as absorbed, and must be systematically applied to the solution of the problem of living. The final test of education is character.

CONSERVE TIME IN READING.—It has been calculated that if one were to devote two hours a day to reading, he would have spent seven hundred hours in this exercise at the end of the first year, equaling three months of working time at eight hours a day. Results permanently valuable might be expected from that much time wisely spent. On the other hand, think of the loss that would be involved in frittering it away.

Thousands of people every day of their lives lose time which they might conserve, in consequence of the heedless devotion with which they peruse their newspapers. The newspaper is a necessity of modern life, but it should be read with judgment. Made for every class of readers, it contains a great deal which each class can safely ignore.

Ainsworth R. Spofford, who was librarian of Congress for many years, and a sound advisor on books and reading, spoke of the newspaper as "the bridge that brings many across the gulf of ignorance," but warned against its allurements to the unwary, arguing that even at its best the newspaper is a con-

venience "to be used, not abused," and he expatiated on this subject as follows:

"I call that an abuse which squanders the precious and unreturning hours over long chronicles of depravity. The murders, the suicides, the executions, the divorces, the criminal trials, are each and all so like one another that it is only a wanton waste of time to read them. The morbid style in which social disorders of all kinds are written up in the sensational press, with staring headlines to attract attention, ought to warn off every healthy mind from their perusal. Every scandal in society that can be brought to the surface is eagerly caught up and paraded, while the millions of people who lead blameless lives of course go unnoticed and unchronicled. Such journals thus inculcate the vilest pessimism, instead of a wholesome and honest belief in the average decency of human nature. The prolixity of the narrative, too, is always monstrous in proportion to its importance. Here is where the art of skipping is to be rigorously applied. Read the newspaper for the most part by headlines only—skipping all the murders, all the executions, all the crimes, all the news, except the most important and immediately interesting—and you will spend perhaps fifteen or twenty minutes upon what would otherwise occupy hours. It is no exaggeration to say that most persons have wasted time enough over the newspapers to have given them a liberal education."

Young people will do well to consider Mr. Spofford's warning, for, like other habits, that of indiscriminate addiction to newspapers is hard to break when once formed. Moreover they should be perpetually on guard against temptation to give their time to trashy books, for there is much reading matter between covers that is profitless, and not a little that is pernicious.

SYSTEMATIZING RECREATION.—A paragraph in a bulletin issued by a government bureau is authority for the statement that almost the entire time of an instructor in the extension division of the University of Texas is devoted to the promotion of educational play and recreation in the schools, especial attention being given to those in the rural sections. The circumstance is worthy of note. Time was when supervised recreation was a thing rarely thought of. Today it is very widely regarded as a matter of importance.

An important element in supervised recreation is the supervision. Young people, as their elders are well aware, need no encouragement to indulge in play, but, when left entirely to themselves, cannot always be trusted to observe discretion. Supervision should shield them from engaging in dangerous diversions and from devoting to exciting games, time that cannot wisely be spared from their studies. It can do more than this—it can provide that the kind of recreational exercise in which pupil participates is that which will be best fitted to his individual physical needs.

THE HEALTH OF COLLEGE STUDENTS.—The statement by Dr. D. F. Smiley, in an article in *Hygiene*, that fifty per cent of the colleges are doing something to care for the health of the students is likely to provoke remark regarding the implied remissness of those responsible for the policies of the other fifty per cent. In this age of sanitation, with

public health boards seeing to it that precautions shall be taken to preserve the health of employes of industrial establishments and of residents of urban communities, surely matters are not as they should be if the health of student bodies is neglected to the extent that this implication suggests.

Dr. Smiley is the medical advisor at Cornell University, and his interesting article lays stress on the circumstance that sanitary oversight of colleges at the present time is concerned with the prevention of disease—a policy which tends to lessen the number of instances in which there is call for exertion to effect its cure. Where preventive sanitation is efficient, students are protected from conditions of a perilous character which formerly existed without suspicion until they had led to deleterious consequences on an alarming scale. Systematic attention is directed to filtering and chlorinating the water supply, pasteurizing or certifying the milk supply, examining the food handlers, inspecting and accrediting the rooming houses, and providing hygienic classrooms, eating houses and dormitories. In addition to these safeguards, a health service is maintained which not only takes care of sick students but looks after those that are well with the object of keeping them in that condition.

The primary object of every college is to supply intellectual training, but those who secure such training must possess physical fitness to apply it to their own advantage and that of the community. Surely it is a duty incumbent on all heads of colleges to neglect no reasonable measures for insuring the physical fitness of the students.

STUDYING ONE'S OWN CITY.—There are various ways in which the idea of studying local environment may be profitably utilized in schools. Teachers of geography and history have been generally aware of this for some time, and the principle is as applicable in rural schools as in the urban centers. There are people of mature years who recall with pleasure benefit received in their younger days from excursions into the fields on Friday afternoons for the purpose of receiving practical instruction in botany or geology. The teachers responsible for those outings are worthy of cherished recollection as instructors whose methods were in advance of their time. What they arranged for on their own initiative has become in the present age a generally recognized feature of education.

In cities where there are public art galleries and museums and zoological collections, visits to those places by school children in charge of their teachers have ceased to be regarded as a novelty. The idea is susceptible of expansion. In Detroit, which has grown to be an industrial center in some respects unique, the vocational education department has devised "Let's Know Detroit" courses for the pupils of the academic high schools. A report of the plan supplies the following details:

"The principal industries of the city are represented in the four courses, which embrace metal industries, automobile industries, building industries, electrical construction and woodworking industries. The courses are arranged to cover four semesters. Instruction is given in general shops with a great variety of equipment, supplemented by specialized shops. Suitable books, group excursions, student reports, class discussions, talks by specialists, and shop practice are all utilized in teaching. In five high schools 441 students were enrolled in the industrial mechanics courses in the past school year."

From several other cities come reports of proprietors of manufacturing plants, banks, newspaper offices, and even mercantile establishments conducted on a modern scale and embodying unusual features in their equipment, who welcome visits of inspection by classes of students duly accredited and accompanied by their teachers. The visits, of course, are by prior appointment, and arrangements are made to assure that they shall not interfere with the conduct of "business as usual" by the employes.

Tennyson's Idea of Higher Education of Women as Expressed in "The Princess"

By Sister Mary Albensia, O.S.F., (Felician), A.B.

["In this new world of ours there is, in a true and honorable sense of the words, the new woman. Beyond a doubt, the sphere of woman's activities has widened; woman's influence reaches much farther than ever before; and for such new conditions she should be prepared by an intellectual training higher and more thorough than has heretofore been necessary. The time has come when, to do her full duty in society, to remain queen of her home, to be able to counsel husband and son and to retain their love and esteem, she must be not only the graceful lady, not only the fervent Christian, but also the cultured and accomplished scholar. I am a firm believer in the higher education of woman." These words of the late Archbishop Ireland might well have served as the text for an essay which recently was submitted to the Catholic Sisters College of the Catholic University of America, at Washington, D. C., in partial fulfillment of the requirements for the degree of Master of Arts. The title of the essay is "Tennyson's Idea of Higher Education of Women, as Expressed in 'The Princess.'" Its author is Sister Mary Albensia Witucki, A.B., O.S.F. Recognizing its literary merit, impressed by its timeliness, in view of reawakened interest in the subject following this year's observance of Catholic Education Week throughout the United States, and realizing the interest it will possess for faculty members as well as women students of Catholic high schools and colleges, the Catholic School Journal purposes to publish the essay without curtailment, the initial installment being presented herewith.]

THE history of mankind from the very beginning has marked out woman's peculiar function. She was destined by Nature to be the mother of the race, and, as such, her sphere was the home and its surroundings. In proportion as society advanced, her task was more and more limited to the narrow circle of her home, and her duty confined to a purely domestic one.

As her sphere of activity was limited to the home only, it was natural then that woman's environment was very narrow and personal and that she failed to develop those qualities so greatly esteemed by civilized, intelligent men. Accuracy and breadth of thinking, group co-operation, willing obedience to social law, were not conspicuous in the woman of the past. Society at large was not concerned with her intellectual qualities, for the ideal woman of the earlier times was the modest, shy, docile, clinging creature, trained in the arts of homekeeping and possessing physical charms, which were to compensate for an empty, narrow mind. As a consequence, education of an intellectual kind played a very small part in her life. The little training she did acquire was with a few exceptions centered around domestic art, with some religious and moral instruction, supplemented by a rather thorough knowledge of the history of her ancestry, the little points of etiquette, and the customs of her race. This resulted in the fact that woman became the most conservative force in social life, and still more the most narrow-minded slave of her master and of ignorance. Although it is true that in different ages there were women who showed great ability in affairs of government, such as Isabella of Spain, Elizabeth of England, and Catherine II of Russia; in arts and paintings such as St. Catherine of Egypt, in poetry, such as Sappho, often called the Tenth Muse, yet, generally speaking, the intellectual con-

dition of women was neglected in practically all the dominant European nations up to about the 18th Century.

Action is always followed by a reaction, and the 18th and 19th centuries well demonstrate this truism. We see artificiality of thought and expression, high social distinction, religious doubts, caused by the various sectarian controversies of the time, all giving way to the call for freedom of thought and action. The rights of the individual man began to assert themselves more and more. The 19th century swung in with a new energy and a spirit of reform. Revolution in society quickened the political, intellectual, and religious reform. The economical forces combined with the social and struck a death blow to the rigid system of society.

Industry underwent a change. The "industrial revolution" caused a profound reaction on the life of woman. With the introduction of machinery her little world, the home, was broken up. She was called to a wider range of activity in the factories, shops, and other places of occupation. She began to mingle with men and associate with various classes of people. Society now gradually realized that woman had a soul, endowed with faculties, and that she also had intellectual abilities, which required a wider range than any hitherto given. Men began to ridicule the spineless type of education imparted to the young women of the time. Their lack of education and of the qualities that are the result of a liberal education were keenly felt, and as a consequence the more intellectual men began to take measures toward remedying the evil.

Taine, in his exposition of the theory upon which he wrote his "History of English Literature", affirms that "any considerable literary work will exhibit, under careful analysis, not only the writer's state of mind, his experience and way of life, but also the long descended influences of race and traditions, the temper of his time and the general intellectual conditions of the age". (1). This statement may well be applied to Alfred, Lord Tennyson, who for over half a century was the voice of the whole English people expressing their doubts, their beliefs, their griefs, and their triumphs, and whose fine poetry, to a great extent, reflects the spirit, temperament, and national character of the century.

The subject of a more liberal education for woman, whose mental training had been neglected, disapproved, and even condemned, for over "six thousand years", as we hear Princess Ida declare, has received considerable attention in literature, both in prose and poetry. Defoe in his "Essay upon Projects" says, "The soul is placed in the body like a rough diamond, and must be polished, or the lustre of it will never appear: and 'tis manifest that as a rational soul distinguishes us from brutes, so education carries on the distinction and makes some less brutish than others. But why then should women be denied the benefits of instruction?... One would wonder, indeed, how it should happen that women

are conversible at all, since they are only beholding to the natural parts for all knowledge. Their youth is spent to teach them to stitch and sew and make baubles. They are taught to read, indeed, and perhaps to write their names or so, and that is the height of woman's education. And I would ask any who slight the sex for their understanding, what is man good for that is taught no more?" (2). Hence he proposes to establish a college for ladies, where they should learn subjects, "suitable to both their genius, and their qualities."

We further find a few references to the same question in Shelley's verse. A striking resemblance, however, to both Defoe's exquisite idea and Tennyson's "Princess", is Johnson's "Rasselas", from which the poet probably took some suggestions for his work. Mary Wollstonecraft dealt with the subject of woman's education, in her "Thoughts on the Education of Women". Tennyson contributed to the solution of the problem by the modest suggestions on education embodied in his "Princess", where, through the characters in the poem, the author gives expression to ideas on the question.

But before attempting to discuss this poem, let us briefly estimate Tennyson's attitude towards woman and her education. This we see in his portrayal of women characters. No poet, with the exception of Shakespeare, has given us so many and such admirable characters of the English girl and woman as Tennyson did, and appropriately does he deserve to be called "The Poet of the English Girl".

The early poems of Tennyson abound in portraits of women and girls. These are all more or less conventional characters, fantastic pictures of the poet's mind. Nevertheless, these are the images, which, in the more mature years of the poet's life, developed into the great characters of Princess Ida, Guinevere, Queen Mary, Edith, Lady Dora, and the like. The "innocent-arch and cunning-simple Lillian", Isabel the loving mother, "the queen of marriage and the most perfect wife", the calm imperious Eleanore, the thoughtful Margaret, the happy Leonora, what delightful pictures, and certainly the best of their kind. It takes, however, the more experienced hand of the poet to sketch the May Queen, Alice, the Miller's Daughter, the Gardener's Daughter, and above all Katie Willows, the heroine of "The Brook", to reveal the real life-like English girl. Although not one of these characters is marked by intellectual achievements, yet we must admit that they are all beautiful women characters, and the best delineations of (the) English girlhood.

The poet's characters, furthermore, portray all classes and every position in English society. They include childhood and old age; the young lady in the fresh bloom of girlhood and the full flush of womanhood. We come in contact with the beggar as well as the queen, the uncouth simple peasant girl and the overcivilized daughter of the earl or lord; the innocent and the wordly creature; the loyal wife and the woman who is false to herself and to others. We find the grandmother, the beloved mother, and the sister. Many of the characters come from the lower class; many come from the middle class, yet it is apparent that the greatest number of the prominent personages like Rosamund, Queen Eleanore, Maud, Elizabeth, Lady Psyche,

and Lady Blanche, are all ladies of gentle blood, of rank, and of social prestige.

Besides, the poet's characters are more or less embodiments of the virtues which he so greatly admired in woman and respected her for, namely, the winsome, demure, trustful, social womanly woman; the faithful wife, devoted to her holy duties of kindness and motherhood; the noble loving creature full of self-sacrifice, ready to serve the best interests of home, country, and humanity at large.

Tennyson had a definite idea of woman and her mission. "He is deeply sensitive to her beauty, her purity, and the reverence due to her. Her work as he saw it, was not only the training of the young, but spurring the man to more resolute endeavors and achievements. Yielding to her subtler forces and gentler agencies, he aspires to a higher plane of being. While accomplishing his manhood by repressing the baser and cultivating the finer side of him, she at the same time works out her own salvation, humanly speaking, in the same truest sense" (3). Woman is to be the guardian of the weak and the needy; the bright sunshine that scatters the dark clouds hovering over their heads; the shower of goodness and greatness. She is to be loved and love. She is to soften the sting of anguish for the suffering and raise the low to a higher life. It is thus that woman fulfills her mission and renders the greatest service to the world.

Considering Tennyson's women in this light, we find two groups of characters, the first, the conservative element of society, uplifting and preserving it—the woman who answers her call in life by faithfully fulfilling her mission; the second, the woman who fails in her mission, becoming an influence of evil, destroying, breaking down and bringing misery to herself and to others as well. We see the first group embodied in the characters of Enid, Elaine, Queen Mary, Lady Dora, and Princess Ida, in her solicitude for her husband, Geraint, bewails his effeminacy, and as a result is accused of faithlessness. She is ordered to ride with her jealous husband, forbidden to speak to him or even look at him during the ride. She knows not why she is thus treated. Yet love compels her to warn Geraint in danger. Thus by love, calmness, kindness, loyalty, and patience she wins her cruel master's heart and gains greater love and respect from him. Elaine, the simple hearted sweet lady, the symbol of spiritual womanhood, loves once and loves unto death. Queen Mary, a beautiful frail woman, miserably disappointed, and swept onward as if by Fate, left by all those around her, yet remains a faithful wife till her death. Lady Dora Steer, the heroine of the "Promise of May", bravely meets the trying conditions of a responsible position. Finally, in the case of the mighty Princess Ida, the noblest creature among the poet's characters, the higher intellectual training in her subdues the lower, and she is true to her obligation to social order and to God. When she is brought to see her mistake of resisting nature by cultivating the intellect at the expense of the heart, she gracefully yields to her destiny, submitting to the cares and burdens of domestic life.

On the other side, we have the characters that are a failure. Here we do not meet many. Adverse circumstances, defective training, imperfect develop-

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Studies in English Literature

By Brother Gabriel, F.S.C., B.A., M.Sc.

MACBETH

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other."

THE sage will have it that a man's greatest enemy is himself. Indeed, we are all of us infected by some mysterious, germ-like propensity which requires the proper environment to initiate a struggle. In the drama, "Macbeth", Shakespeare, by choosing an extreme type, has depicted one of these human tragedies—a stupendous conflict in which the powers of good and evil battle for the mastery of a great soul, a soul, alas! in whose depths the germs of an inordinate ambition have long lain dormant.

The background of this picture is dark; we may even say black. Nearly all the traditions of that day regarding witchcraft are to be found here and there throughout the drama. Some fourteen scenes, including the entire plot, are laid in the darkness of the night or amid the deep rumblings of the tempest. Indeed, it was these very aspects which particularly appealed to Shakespeare as he delved into Holinshed's "Chronicles" for the burden of his story.

In the midst of this gloom two figures stand out, a man and a woman. The woman we studied in the issue of this Journal for September. For the present, we shall focus our attention on the man, "the brave Macbeth". As he is first brought to our notice by the sergeant, we imagine him to be a man of giant stature, a fearless soldier and a noble subject of the king.

"Brave Macbeth—well he deserves that name—
Disdaining fortune, with his brandished steel,
Which smoked with bloody execution,
Like valor's minion carved out his passage
Till he faced the slave;
Which ne'er shook hands nor bade farewell to him,
Till he unseam'd him from the nave to the chaps,
And fixed his head upon our battlements."

He is, indeed, deserving of such praise, even more. In fact, Shakespeare has availed himself of every opportunity to introduce his hero in the most striking light, and that wisely, since it is Macbeth's unsuccessful combat with the forces of evil — from within as well as from without—which forms the point of interest in the plot.

At the outset, there are two qualities which elicit our admiration for Macbeth—he is honorable and he is brave. Although the presence of Duncan "under his battlements" affords an excellent opportunity for gaining, without delay, what he has "esteemed the ornament of life," yet his better nature revolts against such a "horrid deed". His bravery, however, when closely examined, yields but one part true. If it is physical danger which confronts him he is brave, but in the face of a moral problem he is a coward. It will be interesting to note as we proceed that while his honor—by this I particularly mean conscience—dies a lingering death; his bravery, that is to say his physical courage, never deserts him.

People in whom the faculty of imagination is

highly developed are often known to have a keen aesthetic sense. This is particularly true with Macbeth. What is it save his vivid imagination which conjured up the dagger with its blood-stained hilt, that makes his dripping fingers appear as monsters ready to pluck out his eyes and that finally haunts him in the form of the "blood-bolter'd Banquo?" How often, too, in the most critical moments, does he seem to transcend himself and break forth in highly poetic language, as for example, in his apostrophe on life, evoked by the untimely death of his queen:

"Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

To illustrate further let us quote two more extracts: his description of the murdered Duncan and his sigh of despair as the triumphant army batters at his castle gates.

"Here lay Duncan,
His silver skin laced with his golden blood
And his gash'd stabs look'd like a breach in nature
For ruin's wasteful entrance: there, the murderers,
Steep'd in the colors of their trade, their daggers
Unmannerly breech'd with gore; who could refrain,
That had a heart to love, and in that heart
Courage to make 's love known?"

* * * * *

"This push
Will cheer me ever, or disseat me now.
I have lived long enough: my way of life
Is fall'n into the sear, the yellow leaf;
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but, in their stead,
Curses, not loud but deep, mouth-honor, breath,
Which the poor heart would fain deny, and dare
not."

But little scrutiny is required to discover that, combined with these excellent qualities, there are two evil germs, ambition and superstition. Long before the point at which the play opens these forces have been at work undermining the nobler virtues of his soul. The glowing victory and the rapid confirmation of the witches' promises, in no small way, tend to increase the growth of these agencies so that we are not altogether surprised that before long the unfortunate Macbeth becomes their prey.

Each of these abstract tendencies, however, has its concrete complement. His ambition is fostered by the solicitings of his "fiend-like queen", while his superstition finds ample food in the various prophecies of the witches. For convenience, we shall consider each influence separately, with possibly a longer discussion on the witches, not because they are more important but on account of the various opinions concerning them.

It is not the beginning of Macbeth's relations with the spirit world when, on the "blasted heath", the three weird sisters hail him, "Glamis, Cawdor and king that shalt be." He is not affrighted at

their appearance as Banquo is. He starts, it is true, but only because their prophetic tidings seem to re-echo the very secrets of his ambitious soul. When they are gone it is with an air of familiarity that he speaks of their strange behavior. As a further proof of this contention let us recall the first line of his letter to Lady Macbeth:

"They met me in the day of success."

From this it appears that she already knows of the witches; else why does he not describe them? The most logical answer seems to be that all this has been done before. Probably on the eve of the battle they had appeared to him to promise him success and greatness in a general way. Maybe it was their assurance which made him "disdain fortune" and attack the enemy with such a brilliant display of courage. That he had previously written to Lady Macbeth in this strain is evident from her own words in greeting her victorious husband:

"Thy letters (plural) have transported me beyond
This ignorant present, and I feel now
The future in an instant."

Hence there must have been other letters, and in these he has spoken of the witches, their promises of greatness and his own intent to gain the crown. Does she not reproach him later:

"What beast was't, then,
That made you break this enterprize to me?"

However all this may be, it has ever appeared to me that the influence of the witches on the subsequent career of Macbeth has been overestimated by some commentators. Certain it is, they are an external agency, but nothing more. They solicit him, advise him, but never pursue or compel him. Without that germ of ambition, which, let us say, they did much to foster, their work would have been in vain. It is, after all, his implicit credence which brings about his downfall. He never suspects the truth of their prophecies; he is concerned only with how they are to be fulfilled—"Stay you imperfect speakers, tell me more."

In his difficulties he has recourse to them:

"I will tomorrow,
And betimes I will, to the weird sisters:
More shall they speak; for now I am bent to know,
By the worst means, the worst."

He acts upon their advice:

"But yet I'll make assurance double sure,
And take a bond of fate."

So confident is he in their prophecies that he scorns preparation:

"Bring me no more reports; let them fly all;
Till Birnamwood remove to Dunsinane,
I cannot taint with fear. What's the boy Malcolm?
Was he not born of woman? *The spirits that know
All mortal consequences* have pronounced me thus:
'Fear not Macbeth; no man that's born of woman
Shall e'er have power upon thee'."

He even carries his trust to absurdity. Although the first prophecy has been made void by the equivocal movement of Birnam wood toward Dunsinane, his deep-rooted superstition prevents him from doubting the other promise.

"But swords I smile at, weapons laugh to scorn
Brandish'd by man that's of a woman born."

* * * * *

"Thou lovest labor:

As easy mayst thou the intrenchant air
With thy keen sword impress as make me bleed;
I bear a charmed life, which must not yield
To one of woman born."

Only when it is too late does he realize that he has been duped; and that on account of his absurd credulity:

"And be these juggling fiends no more believed,
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope."

More potent than that of the witches is the impelling influence of his wife. While the former merely prophesy or advise, Lady Macbeth exhausts every artifice to gain for her husband all that is promised him. It is she who coerces Macbeth into committing his first crime, that crime which turns the tide in his life and opens the way for his other atrocities. True, she does not figure in the murder of Banquo and the slaughter of Macduff's family, but this only tends to bring out a trait in Macbeth's character:

"I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'erleaps itself
And falls on the other."

What he lacked was the impetus, and this she largely supplied. His subsequent life undoubtedly bears out the truth of his own assertion.

Yet, we must not attribute Macbeth's downfall to either of these exterior causes. That would be cowardly. Macbeth was a man, a man endowed with extraordinary gifts but, unfortunately for the lack of will power, he allowed his ambition to blind him. Like one who,

"fiery hot to burst
All barriers in his onward race
For power . . . leaps into the future chance
Submitting all things to desire,"

he rushes madly on in a vain effort to "make assurance double sure." At first, conscience, which is to man what the wheel is to the gyroscope, and without which he cannot long preserve his balance, is stifled and then trampled under his feet. Of course, the result is tragic, but, before dwelling on the ruins, let us pass in review the process by which that stabilizing factor is lost.

From Macbeth's first appearance in the drama we can perceive that honor and ambition are striving for the possession of his soul. Shall he continue to be a loyal subject or shall he take advantage of his power and seize the crown? No sooner has the prophecy of the witches been confirmed than his whole being glows with ambition.

"Glamis, and thane of Cawdor!
The greatest is behind."
* * * * *

"Two truths are told,
As happy prologues to the swelling act
Of the imperial theme."

Then follows a process of reasoning in which both sides are coolly considered and followed by the resolution:

"If chance will have me king, why, chance may crown me.
Without my stir."

Honor wins the day!

The elevation of Malcolm to the Prince of Cumberland marks the beginning of another encounter. As he leaves the Royal Palace murder seems to be his intent.

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Training for Life

By Rev. E. F. Garesché, S.J., M.A., LL.B.

THE STUDENT'S OWN LIBRARY.

PERHAPS it will come as a surprising suggestion to some of our devoted Catholic teachers, to propose to them to get their pupils to buy and own their personal library of Catholic books. There is in fact at first sight something more ideal than practical in the suggestion. It is hard enough in all conscience to get Catholic pupils to take an interest in and to read and study Catholic books even when they are lent to them or given to them by generous priests or Sisters. But to persuade the children to use their own money to buy these books seems to some experienced pedagogues almost out of the question.

Yet, perhaps, there is more practical value in the suggestion than even the experienced may at first sight realize. May it not be that our practice of lending books and giving books to the Catholic pupils, but never urging them to buy books for themselves, may have had the effect of pauperizing them, so to say, as far as Catholic literature is concerned? We know that as a general principle things that cost little are little valued. If the child is accustomed to look on Catholic books as something not to be worked for and purchased with his own money, but to be received as a present or borrowed, from a teacher, he will undervalue Catholic literature accordingly and will never think in after years of spending as he would say "real money" on Catholic books.

We have been trying to analyze during quite a long period of time the fundamental reasons why Catholic books are so little bought and read by Catholic lay folk. The situation is improving, no doubt, but it still remains true that the great majority of Catholic books are bought by priests and Sisters. If we consider the numbers of well-to-do Catholics who might easily buy Catholic books for their home and do not do so, and when we remember the purchasing power of the laity as compared to that of the priests and Sisters, we shall begin to realize how great a loss of support this entails to Catholic literature.

When we seek the reasons for the apathy of the laity towards Catholic books and papers, we find, of course, various causes. One principal reason is that the flood of secular print, cheap but alluring, ready at everyone's hand at every moment, takes up most of the time which the Catholic lay folk wish to give to reading. Besides, powerful commercial agencies, well-organized and persevering, almost force the current literature into the hands of every one. Catholic books and magazines on the other hand are often difficult to come by and unless the Catholic home is well supplied with them, they will be wanting just at the moment when people have time to read.

But this brings up the further question, why Catholic homes are in general so notably deficient in Catholic books. In reply to this, we must acknowledge that the greatest reason is that the Catholic people do not take interest enough in Catholic reading to buy and keep the books which should be the most valued furnishing of their home. If our graduates from Catholic schools do not care

enough for Catholic reading to supply their own homes with books, then obviously one of the most important elements of the training of our Catholic pupils for after life leaves something to be desired.

We are quite satisfied that one of the most effective ways of training our children to take a personal and permanent interest in Catholic reading will be to get them to buy books of their own and thus to lay the foundations while still at school of a personal library. The task of encouraging them to do this may be difficult, but as we have remarked in other connections, the difficulty is the measure of the need. In overcoming the reluctance of our students to buy their own books, and form their own library, we shall be overcoming also much of the apathy which those same students would manifest in after life toward Catholic reading.

Besides we have the children under our influence while they are at school and can manage, though with great difficulty, perhaps, to train them as we wish. In after years, if they leave school without this inspiration and interest, it will be not only difficult but impossible to get them to take up Catholic reading. While they are still in the formative stage the task will be arduous. After they have gone out into the distractions of life after school, it will be quite impracticable.

The motives which we should put before our Catholic children to induce them to buy books for themselves ought to be motives of permanent force which will, in after years, abide with the pupils and encourage them to continue their patronage of Catholic literature. It is possible, of course, to make the children buy books because the teacher wishes it, because they find it easier to accede than to refuse. But such a method of training, as we have already emphasized, tends rather to induce the children to act passively. When, at the end of school, the pressure of the teacher's influence is removed, the pupils will cease to buy and to read Catholic books. They have not been trained to a personal, active interest in Catholic literature. Their minds and wills have not been strengthened to like and appreciate good reading in general and Catholic reading in particular. They have only yielded to exterior pressure. Hence when the distraction and allurements of after life are strong upon them, they will never again think of supplying Catholic books for their homes or of reading them in leisure moments.

But if the children are painstakingly imbued with a personal zeal and enthusiasm for Catholic reading, if they acquire definite motives for buying and keeping Catholic books, they will continue to do so in after life. The training they have received at school will influence them ever afterwards.

What are then some of the motives which should prove effective in getting children to buy books and to form the beginnings of their own library? First, we may truly tell them that this is a manly or womanly thing to do. We may assure the children that the day on which they buy their first book with their own money, they become "grown up" in a sense; they take their place with their elders, they seriously prepare for a useful and good life by beginning the habit of good reading. Impress this on the pupils and you will go far toward persuading them, for is it not true that every child wishes to be thought mature and fit for the company of those older than himself? The natural self-esteem of the child will be gratified to feel that it is doing something grown up and mature.

If we can persuade the children, besides, to earn for themselves the money they spend on books, we shall do still more effective work in training them to read good books in after life. A child is often attracted by the idea of earning money for itself and buying with this money things it wants to have. A prudent, skillful teacher can make the idea attractive to children to buy with their own money books to form their own library. This early training will be of inestimable worth in after years when the child; now grown up, will continue to use a part of its earnings to purchase Catholic books.

Another motive we can present to the children is the great need of doing something definite to acquire a personal taste for good reading. It is wise to talk to children about their after life, to enlarge on the theme that the child is father to the man and to make them interested in sowing the seeds of after success and efficiency, of moulding their characters so that they may sustain in after days the stress of modern life with its constant struggle for success.

Everyone sees nowadays the advantage which a trained and educated man or woman has in the acute competition of today. For this reason our schools of higher education are increasing constantly. The war with its discriminations between the educated and the uneducated, had, we think, much to do with this stimulus to high school and college education. Boys and girls saw that those elder brothers who had received a better education became officers in the army or entered the officers' training camps, whereas those who had never gone beyond the grade school had to shoulder the muskets and march in the ranks.

We may give many other instances to pupils to show them how education and training put a man ahead of his competitors. Then we may tell them truly that a taste for good reading is the surest means of continuing and perfecting the training which they receive at school. We may assure them too, that reading is a means to supply all the deficiencies of their earlier education, that if they continue to read good books, their conversation will always be interesting, they will have an influence over others because they will know many things which others do not know. They will be well-informed and intelligent in their religion and when non-Catholics ask them questions, they will be able to answer competently. But if, after leaving school, they never open a Catholic book, they will begin to forget what they have previously learned. They will be ill-informed in Catholic doctrine and when someone asks them to explain the Catholic attitude on current questions, or to defend the Catholic position on disputed points they will have to own with embarrassment that they cannot answer and to refer their questioner to someone better informed than themselves.

When we have stirred the pupils, or at least the more intelligent and docile ones to a real desire of acquiring a taste and habit of Catholic reading, we should call their attention to the fact that one of the most practical means for gaining this is to buy and to own their personal collection of interesting and profitable books. The book at the elbow, the book which they can pick up whenever they like and read in leisure moments, is the one which will profit them most. Now the only way to be sure of having an adequate supply of the right books, is to buy and to own them.

We ought also often to speak to the children, especially in the classes of literature and languages, about the need of a good library in every Catholic home. The Catholic pupil should buy and own a certain number of well-chosen and well-loved books. But the household of a Catholic family should be well furnished with such books in larger number and of a more general variety than the pupil could buy for himself. Through the children we could sometimes get Catholic parents interested in buying good Catholic books for the home.

We do not exercise in general, one would think, a sufficiently persuasive influence on Catholic mothers and fathers in regard to things which concern the welfare of their children. Teachers often complain that the good influence of the school is neutralized or actually counteracted by the atmosphere of the home. Yet, how little we try to influence the homes of our pupils. We might do so effectively in many ways, which may form the subject of another paper. But this means of getting good books into the household is surely of singular importance.

In all these things so much depends on the personal at-

titude of the teacher and his or her honest interest and enthusiasm. If all our teachers or if even a great part of them are individually persuaded of the utility and the necessity of good Catholic reading in the home, if they speak ardently and with conviction to the pupils whenever the occasion arises, concerning this important subject, they will soon stir up in the children and through them in their families a greater zeal for Catholic reading and for good reading in general.

But if the teacher, overcome with other preoccupations, engrossed by other interests, vexed with exercises and examinations, and cabined and confined by the curriculum, is not personally zealous and enthusiastic for Catholic reading, then there is little chance of the pupils' taking fire with a great enthusiasm for good books.

As to the methods of helping the children to choose good books, a number of plans suggest themselves. Book lists are useful to a degree, but, after all, it is the books themselves which must plead their own cause. Hence, if every member in the class, or at least a fair number of the pupils, were encouraged to earn or save a couple of dollars for the purchase of books, and if the whole class were then invited on some holiday afternoon to meet at the Catholic bookstore, there would be an interesting scene while each pupil was looking over the books and selecting, with the help of the teacher, the one which he or she would choose to buy for a personal possession. This plan would have the added advantage that it would bring the children into contact with the Catholic bookseller and would accustom them to go of their own accord and look over, from time to time, the new publications.

Where there is no Catholic bookstore in the place, some Catholic publisher may be asked to send on approval an assortment of recent and standard Catholic books. On a given day these books may be put on exhibition in some room of the school and members of the class may come and choose just as they would if they visited the book store. By ordering these books in quantities, a small percentage of reduction may be had which will be enough to pay the cost of carriage backward and forward, and perhaps to leave a little balance for some school activity. Where the class is quite large, it may be divided into groups which will visit the book store on different days. When every one is provided with one or two books, bought in this way, or by any other method, it is interesting to have a little ceremony which may be called a book exhibit. Each pupil will first mark in his book "from the library of —" and then sign his name. The new books will then be all exhibited together and everyone given a chance to look at everyone else's purchase. Then, if there is time, it would be interesting to have each pupil briefly explain why he chose that particular book, what special interest he finds in it and what particular features of the book determined him to buy it.

This exhibit, with the accompanying explanation, may encourage some of the pupils to buy other books which appeal to them. If we once begin a competition in collecting books, the results will be gratifying and even surprising. The instinct to collect is strong in children. They love to collect postage stamps or butterflies, pictures, or trading stamps. If they once catch the enthusiasm for collecting books, and compete with one another as to who shall form the best collection, the consequences will be notable.

The giving of an hour now and then during the English class or at some other scholastic period, to holding "book talks" as they are called will also be a means of getting the children interested in buying books. These book talks are quite easily prepared for and form a very practical exercise in literature. In the book "Sodality Conferences" we have given at some length a description of the method. Briefly put, it consists in getting five or six of the pupils to prepare a ten minute talk with readings from a chosen volume. The talk should tell something of the author, of his other works, and should mention the contents of the present volume with its plot or a brief description of its theme. Then the pupil should read from the book chosen extracts which may stimulate interest and curiosity. In this way four or five books by different authors may be dealt with in an hour's time. Copies of the books should be at hand to allow the pupils a chance to look at them. In such ways, the interested and enthusiastic teachers may effectively promote the buying of Catholic books, and cultivate a life-long interest in good reading.

Some of the Difficulties in Our Language and How to Overcome Them---

By Sister Mary Louise Cuff, S.S.J., Ph.D.

(Continued from October Issue.)

Part Two—Practical Application

A TEACHER was heard to make the following statement, "If any boy or girl talks without permission, he or she will have to remain after school." She might have continued thus, "and prepare his or her lesson for tomorrow." There is no need to use such language, and he who uses it, deliberately constructs his own difficulties.

Of all the great leading languages, English has the less gender, it would seem therefore that we ought to be able to care for the little we have. There is only one set of forms among the great mass of words in the English language, that must be masculine, feminine or neuter, and that set belongs to the pronoun of the third person singular. How much easier would it have been for the teacher in question to steer clear of the difficulty, and say, "Any of you children who talk without permission must remain after school." Or, "Students talking without permission must remain after school." Or, again, "Anyone talking without permission must remain after school." There are several ways of expressing the thought. Take this sentence: "If any lady or gentleman has lost her or his purse, and if she or he will call at the office of the **Herald**, and identify the same as her or his property, it will be returned to her or him." There are some who become so deadly dull in form as to be guilty of such a contrivance. Why sail into such a difficulty? Why meddle with this double-gender form? Is it not much easier to say: "Any lady or gentleman who has lost a purse can obtain it at the office of the **Herald** by proving property." Or, "A purse has been found, which the owner may obtain at the office of the **Herald** by proving property." Persons who have not been started right, may find our language as deep as the ocean, but let these remember, that it is also as flexible as the ocean's waves are fluffy. Therefore the same thought may be expressed in a dozen equally good and proper ways. There is no necessity to become entangled in a mess of genders.

There are many thoughtless people who constantly use "they," or "their" as singular pronouns. For example, "If anyone tries to play a trick on me, they will fail." Here all we have to do is to omit the "if," and say, "Any one who tries to play a trick on me, will fail." Or, using your "if," say, "If any one tries to play a trick on me, he will fail." Our language is so flexible that we have an ample supply of correct constructions for each thought. Too, in case you find yourself so enveloped by the double-gender, our language gives you a life boat to sail out triumphantly, and that is by using **He**, **His**, or **Him**. Every one knows that the masculine has stood as the representative gender from the beginning, therefore, trust it with the consent of the ages. There is no time nor no difficulty in which man will not stand for woman. When we speak of "man," we speak of the human race. "We say "God created

man," not "God created man and woman." In the Latin, we have the words "vir," and "homo." Both may be translated by the one word "man," yet, there is a difference, "Vir," meaning a husband, a hero; "homo," meaning mankind in general, therefore, woman, as well as man. Pilate said to the people, "Ecce Homo." "Behold the man." He referred to our Lord as a weakling. He wished to remain in favor with the Jews, and therefore, we would not refer to our Lord as a **Hero**, a real **Man**, and yet before Pilate stood the greatest **Hero** the world ever saw, or has seen—a comparison cannot and should not be made.

In Part One of this article, we made the statement that high school students, and even college students are guilty of grammatical errors that should have been cleared away in the grades. The examples just given come in grade work. Since we have such little gender in our language, it ought not to be a difficult problem to make it clear to the grade pupils. These examples are sufficient for teachers' instructions, but teachers should give scores and scores of such examples to students until the problem of gender is perfectly clear to them. Let us teach one thing at a time. When the children can handle gender and find no difficulty in doing so, then attack something else. Let us take declension for example. This is a case where even advanced students in English will find difficulty, but if we clear it away in the grades, future troubles will cease. We'll have nothing but level plains in the high school and college if we level mountains in the grades. We have so little declension in English that we hardly know how to handle it when it appears. We stand in awe of a word that has the luxury of a nominative, possessive, and objective case,—who, whose, whom. Take this sentence, "I met two girls in the building (who, whom), I believe were college students. They were looking for a man (who, whom), I was told, was the dean." This **Case** trouble is similar to the **Gender** trouble above. This is the only one of the relative or interrogative pronouns that has a semblance of declension, and it would seem that we should be able to clear away that one dark spot on the clear horizon. Give your students this rule, which will hold good in every case: "Omit the parenthetical expression." Give them a number of examples containing parenthetical expressions, and then show them that such an expression does not affect the construction of the rest of the sentence. In the examples above given, the parenthetical expressions are, "I believe," and "I was told." With "I believe" omitted, how easily the sentence reads: "I met two girls in the building who were college students." Or, "In the building, I met two girls who were college students. There is no hesitation at all. In the next sentence, "They were looking for a man who was the dean." Again, no hesitation. The form that is right without the parenthetical expression, is right with it. The explanation is so easy that it seems waste of time to enter upon it, yet we find that the correct use of

Who or **Whom** in certain constructions is really difficult for high school students of English. Another good rule is to omit the relative altogether: "I met two college students in the building. They were looking for the Dean." And still another rule, "Keep the parenthetical expression from intruding between the relative and its verb." This rule will eliminate all trouble. "I met two girls in the building who were, I believe, college students. They were looking for a man, and I was told he was the Dean." One cannot make a mistake in a construction of this kind. Here you have three ways out. Have the students give any number of original examples, and treat each example by the three methods here given. Stick to this till it is thoroughly learned. These three constructions are very clear, and should not puzzle a child in the Grammar grades. **Who** or **Whom** will always take care of itself if not separated from its verb.

To develop this still farther, take the sentence, "I shall give this book to (whoever, whomever) can write the best letter." Which is right? Is either right? Who is to have the book? The answer is plain, "Whoever can write the best letter." The whole clause is one noun-element, and is the object of the preposition "to." Let us avoid the "ever," and give the simple form, "I shall give this book to the pupil who can write the best letter." Why do we sail into difficulties when we can express our thoughts so much more clearly, and even more beautifully, by using simple wording?

We teach our children to keep from sin by avoiding its occasions, so also we should teach them to keep out of the difficulties of the English language by sailing on one of the many good ways which is bound to lead them to correct expression; and as we instruct them how to again gain the favor of God after they have sinned, so we should instruct them how to get out of the difficulties after they have deliberately sailed into them.

Grammarians tell us, "Never end a sentence with a preposition." There is no sane reason why we should follow this rule, and we are bewildered when we find such rules in bold type in some of the text-books. Perhaps writers of text-books feel justified in making such a rule since in the Latin we cannot end a sentence with a preposition. That is one of the disabilities of the Latin language. But the English is independent both in origin and idiom.

The old-time grammarians took one view only of the preposition, namely, its relation to the word following it, hence, their disposition of that part of speech in the rule, "A preposition governs a noun or pronoun in the objective case." They therefore concluded that a preposition could not end a sentence. But a preposition has a further office than "to govern a noun or pronoun in the objective case." We must take into consideration the fact that a phrase does not make complete sense, and the part of the sentence to which the phrase belongs admits of connection, therefore, the preposition serves as a connective also. The word to which the phrase belongs is fittingly called its antecedent. And the antecedent is fully as important as the word that follows the preposition in the phrase. If we say **To** the city, there is a question mark on the faces of all present, and at once the question arises, "What **To** the city?" The train **To** the city?" "Has some one

gone **To** the city?" "Is it the bus **To** the city?" That **To** in the expression "to the city" is meaningless unless the antecedent to the phrase is expressed or understood. Its least office is to limit the use of the word that follows it; its chief value is to show the relation of its antecedent to the phrase itself, thereby making possible a coherent expression in unity of thought. The preposition is more than a relation word; it is a true connective. But even in consideration of this double duty it is perfectly proper to place it, when necessary, at the end of a sentence.

"Never end a sentence with a preposition," will hold good in Latin and Greek because a noun or pronoun requires a change of form for each case, therefore, it is impossible to end a sentence in these languages with a preposition; but the origin and idiom of the English language being independent, no such rule holds good; further, the English noun does not undergo any change of form, no matter in what case it appears. It has the same form if used as the object of the sentence; the object of the verb; whether it is in apposition, or in direct address; or the object of any preposition in the entire list. Its form never changes. The only exception to this rule is the short list of pronouns: I, we, thou, he, she, they, who. These when used as objectives become: me, us, thee, him, her, them, whom.

The word **Preposition** is really a misnomer for that part of speech. The old Latin grammarians recognized but one fact in regard to the word, namely, that it must precede the word which it is said to "govern." Therefore, they called it **Preposition**, from the Latin **Pre-**, "before," and **Pono**, "Place." Later, the scholastic grammarians taking the Latin as their model in English, made the rule, "Never place a preposition at the end of a sentence." They were misled by the definition of the word **Preposition**, "placed before," therefore, they concluded that if a preposition were placed before the word which it governed, it could never end a sentence.

Not a few of our words are derived from the Latin, yet we must remember that the idiom of our words is Germanic, and it is so closely interwoven with the fiber of that language that it is almost impossible for either rules or customs to get it out. And we know that the Germans are as strong on rounding out their sentences with vigorous prepositions as they are in their "**Already-yet**." The custom of using prepositions to end sentences has come down through English literature, and we frequently find it in the works of our foremost writers.

Shakespeare uses it frequently and freely: "I have a letter from her of such contents as you will wonder **At**."—"Merry Wives of Windsor."

Benjamin Franklin writes: "Three things are men most likely to be deceived **In**, a horse, a wig, and a wife."

James Russell Lowell says of Garfield: "The soil out of which such men as he are made is good to be born **On**, good to live **On**, good to die **For**, and good to be buried **In**." Now, a teacher following the rule: "Never end a sentence with preposition," would teach her pupils to reconstruct the sentence thus: "The soil out of which such men as he are made is good on which to be born, on which to live, for which to die, and in which to be buried." It is easy to see that the sentence is indescribably weakened.

Effective speech will eliminate a constructive formality in every instance. The great power of the English language, and its range of flexibility are always in a position to stretch across technicalities and overpower any rule for the purpose of forceful expression.

In sentences where we use the relative **That**, the preposition must be carried to the end of the sentence; as, "This is the picture that I came for." We could avoid using this preposition at the end of the sentence by saying, "This is the picture for which I came." Here in transferring the preposition, we wipe out the pronoun **That**, and we have only weakened the sentence and destroyed the natural form of expression. We have no objections to the **For which** style for it is eminently correct, but why switch to it when the natural form is in accordance with the best usage of the language?

In certain cases there is a real objection to a preposition at the end of a sentence, but the objection is not to the preposition, strictly speaking, but to any insignificant word, and is based on a principle that is rhetorical, not grammatical. The emphasis should come at the close of the sentence, and any insignificant word closing a sentence would violate the fitness of construction: "To an American visiting Europe, the long voyage he has to make is an excellent preparative. The temporary absence of worldly scenes and employments produces a state of mind peculiarly fitted to it." The sentence ends with these two insignificant words "to it." Rhetorically we are concerned with the force and dignity of the ending, and not with the parts of speech involved. Any unimportant word that would permit a drop in style should not be used at the close of a sentence.

The inflected languages have many cases to take care of their nouns and pronouns, but in our language the prepositions must take care of most of these, hence their task is vast and their work, incessant.

THE STUDY OF BACH.

By Rev. F. Jos. Kelly, Mus.D.

POLYPHONIC music had its beginning in the great choral works of Palestrina. It was not until long afterward, that this style was applied to instrumental music. In the Inventions, Preludes and Fugues of Johann Sebastian Bach, we get the first great examples of polyphony as applied not merely to ecclesiastical music, but to music which, by its secular character, and its variety of emotional expression is universal in scope. What Palestrina was to choral music, Bach was to instrumental music. His great compositions were his fugues. There is no keener pleasure to the real musician than the study of the intricate windings of a Bach Fugue. It is true, that a fugue presents especial difficulties to the ear, because of its intricately interwoven melodies. In a folk song or ordinary musical composition, there is but one melody, with nothing to distract the attention from it, and it is composed in phrases of different length, like the lines of poetry, with a pause at the end of each, in which the mind of the listener can take a breath, so to speak, and rest for a moment before renewing attention. This is not the case with the fugue, which is a continuous composition from beginning to end.

Perhaps this is the chief reason why fugues have the reputation of being dry.

As is suggested by the derivation of the word "Fugue", from the Latin "fuga", a flight, the characteristic peculiarity of this form is the entrance, one after another, of the several voices, which thus seem to pursue or chase one another. First, one voice begins with the subject of the fugue in the tonic key; next, a second voice enters, imitating the model of the first, but presenting the subject, not in the tonic, but in a key, a fifth higher, called the "dominant". Then a third voice brings in the same subject once more in the tonic, and finally the fourth, again in the dominant. After these entrances, all harmonizing perfectly with one another, all four voices proceed to play with the subject, transposing it in all sorts of ingenious ways, and straying off at times into episodes foreign to the subject, but finally coming back toward the end of the fugue, with renewed energy to the subject itself.

To those who are interested in the playing of the piano or organ, there is no other style of music that will at the same time so improve their technic and their taste as what has come to be known as the Bach style. One who plays the polyphonic music of Bach intelligently, will find little difficulty with other forms and styles of music. At the same time, one who can really appreciate the works of this musical genius, can be assured that his taste for the right kind of music has been developed to the highest degree; for to play this music well, and to appreciate all the beauty it contains, requires something more than mere technic and ear-training. It requires intelligence, a very delicate musical sense and an appreciation above the ordinary. The calibre of a musician's mind may usually be measured by the esteem he has for the works of Bach. We know that Mozart came away "deeply impressed and wondering", from a study of some of Bach's chorals. We recall the testimony of Beethoven, who made Bach's works a kind of a Bible from which to draw inspiration. We find Schuman counselling music-students to make Bach their daily bread, and Chopin stating that he always went to the "Well Tempered Clavichord" of Bach whenever he had to put his fingers in condition for a recital. The best part of Liszt's training consisted in transposing and practicing Bach's fugues in different keys. As an organ composer and piano composer as well, Bach has never had any rival. The greatest oratorio extant is Bach's "St. Mathew", and the most superb choral work ever written is his B minor Mass. The influence of Bach on the musical art of the world is incalculable. Gounod, for instance, discovered the germs of his famous "Ave Maria" lurking in the simple prelude to the first of the forty-eight fugues of Bach's "Well Tempered Clavichord".

Teachers of music, who wish to make artists of their pupils, will insist on their studying Bach from the very beginning of their course. The benefit accruing from this study cannot be estimated. To look at it in the most obvious light, this study serves as a means of the greatest value for technical advancement. It calls for the utmost independence and equality of finger action, and this must be exercised not merely in one direction, as is the case with most technical work, but in all directions and in all positions. To be sure, this sort of technic is not showy,

and does not impress the uninitiated looker-on; yet it is extremely difficult to acquire, not to speak of the mental effort involved. But as to its utility in giving the touch a depth and power of discrimination essential to artistic playing, there can be no difference of opinion.

The very fact that the convenience of the hand or an especial adaptation to the key-board is not considered in Bach's music is favorable to the development of the technic. The necessity of bringing out with clearness the principal theme of the work, on its frequent appearance, leads to a finish of muscular control not to be obtained in any other way. Best of all, his music puts the question of technic where it belongs, namely, in the background. Its greatest service to the student is the appeal it makes to his intellectual powers. It calls for concentration of mind, for a clear understanding of the effect desired; the thought is drawn to the music rather than to the means by which it is produced. This is a much needed corrective for the exaggerated attention paid to technic in these days. It strengthens and enlarges the mental faculties; it leads to clear thinking and to the satisfaction that comes from the realization of higher ideals than that of astonishing by mere mechanical dexterity. It represents the intellectual rather than the emotional element in music; it calls for concentration of mind, for independence of thought as well as of fingers. Indeed, clearness of thought is the necessary antecedent to clearness of fingering. This is shown by the ease with which any composition may be played when each hand is taken separately; the difficulty in combining them is purely mental. One who understands this difficulty can sympathize with the pupil that, in playing a Bach Invention, cried out despairingly: "Oh, my fingers are just like flies in molasses; as soon as I get them right in one hand, they stick in the other."

The judicious teacher will encourage her pupils to study Bach, the master of the polyphonic style. The "Inventions" which are commonly used as an introduction to the polyphonic style, are a trifle severe for the majority of pupils in the medium grades. A better choice may generally be made among his "Little Preludes and Fugues." I would like to call attention to the great benefit of familiarity on the part of the young with the Bach style of writing. Here they will find inspiration at the fountain head of the school of Polyphony.

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THE LIFE OF ST. FRANCIS OF ASSISI FOR CHILDREN

By Sister M. Eleanor, C.S.C.

(Concluded from the October Issue)

FRANCIS went out from the Bishop's house, to seek for some lonely place in which to live. As he walked along he sang the praises of God. Some robbers met him. They asked him who he was. He answered, "I am the herald of the great King."

The robbers thought he was making fun of them, this man in ragged clothes who called himself the herald of the great King. Heralds always wear handsome clothes. Francis meant the King of Heaven, who loves those who become poor for love of Him. The robbers did not understand. So they beat Francis and threw him into a ditch full of snow. Francis was glad because they made him suffer for Christ. He climbed out of the ditch and went on his way singing.

Soon he came to a Benedictine monastery. The monks gave him some money, because they thought he was a poor man. Little did they dream this was the son of rich Peter Bernadone.

Francis travelled on. He came to the city of Gubbio. A man who knew him took him into his house and gave him some plain simple clothes. These clothes Francis wore for two years. While he was in Gubbio he visited the hospitals. He talked about God to the lepers and thus made them happier and more contented to bear their pain. He washed their sores, and there was strange healing in his touch.

Soon Francis returned to Assisi. On his way he passed by a field with sheep in it. He called, "Good morning, Brother Sheep." The sheep lifted their heads to listen. Some of them had grass in their mouths. Then they all scampered gaily after Francis as he walked on down the road. The shepherds jumped up from the soft grass on which they had been sitting. They ran wildly after the sheep, yelling at them to come back. Then Francis said to the sheep,

"Go back to the shepherds, Brother Sheep. Give thanks to God who made the grass grow for you to eat. Thank Him, too, for the shepherds who care for you and keep wolves away."

The sheep turned back unwillingly. They looked back over their shoulders at Francis and said, "Baa, Baa." They wanted to go with him. One little lamb kept on following Francis. He stooped and patted it tenderly, saying, "Go back, Little Brother." The lamb said, "Baa". It shook its tail and then scampered after the other lambs and the sheep.

When Francis came to Assisi he begged for money to repair the Church of St. Damian. He liked Churches because Jesus lives in them on the altar. Francis dearly loved the Blessed Sacrament. He loved priests because they can say Mass. He always kissed the hand of every priest he met. He said that priests are greater than angels because they can say Mass.

The former friends of Francis made fun of him for begging in the streets. This hurt Francis, because they would cry out, "Fool, fool! See what a fool Francis has become!" No one likes to be called a fool. But Francis bore the hurt for the love of Christ. People called Christ a fool, too, during His Sacred Passion. They mocked at Him and even spat in His face. Francis was glad to be made fun of as Christ was.

After Francis got some money he hired masons and bought materials with which to repair the church. He carried stones and helped the masons. Francis helped to repair other churches after this one was finished. There was one poor little church about a mile from Assisi. It was called Portiuncula, and was dedicated to our Lady of the Angels.

Legend says that this little church was built in the reign of Pope Liberius in the fourth century by hermits from the Valley of Josaphat who brought some relics from the grave of the Blessed Virgin to keep in the church. The church was named for our Lady. Later it was called Our Lady of the Angels, because the songs of angels were often heard by those who came to the church. In the Italian language it is called Portiuncula.

Francis liked this church especially, and so, after it had been repaired, he stayed near it and prayed in it during two years.

On one day he heard these words read in the Gospel at Mass, "Do not carry gold or silver for your journey, or two coats, or a staff." Francis thought he ought to obey these words. So he gave away everything he had except a poor coat, which he tied about himself with a cord.

Francis then went about preaching to the people and telling them to do penance for their sins. The people listened to him, because he had already worked some miracles. When a person can work miracles it is a sign that God helps him. Only saints are given the power to work miracles. One of these miracles was worked for a poor man with a cancer on his face. Francis kissed the cancer and it was cured instantly.

People admired Francis so much that many of them wanted to be his disciples. So Francis decided to found a religious order. He went to Rome and got the Holy Father's permission. Within a short time many people had joined themselves with Francis to be members of his Order. Francis then wrote some Rules by which they were to live. The Holy Father approved these Rules. The saint and his disciples lived in a hut outside the gates of Assisi.

They begged for food and clothes from the people of the city, because they gave everything to the poor when they joined Francis.

The Order of St. Francis grew and spread very quickly. On May 26, 1219, just ten years after it was founded, more than five thousand men belonged to it were assembled on the open plain before the Portiuncula. When Francis saw all these men he said to himself, "My dream has indeed come true. I am the captain of a great army." When the people of Assisi saw all these men dressed like St. Francis was, they were very proud that Francis belonged to their city.

St. Francis founded an Order for women as well as for men. There was in the city of Assisi a young girl named Clare. She belonged to a noble and wealthy family. She was a good and pious girl. Clare heard Francis preach a sermon. He told the people to try to be like Christ. Clare then told Francis that she wanted to serve Christ as he was doing.

Francis was pleased. He told Clare that on the next Palm Sunday she should celebrate the day as others would do. In the evening she should come to the Portiuncula. Clare did as he told her. On Palm Sunday night she escaped from her home through a hole in the garden wall. She came to the Portiuncula. By the light of torches Francis and the friars cut off her hair and dressed her in a coarse, poor dress. Then they took her to a Benedictine convent near, and left her there for the night.

In the morning Clare's family came after her. They were very angry. They tried to take her away from the convent. Clare ran and caught hold of the altar. When they tried to pull her away she held so tightly that the altar cloths came, too. At last they went away and left her in peace.

Within a short time other young girls came to join Clare. These holy women were called "Poor Clares" because they joined St. Clare and because they were so very, very poor. They were also very good to the poor and sick.

Francis founded also an Order for men and women who would like to lead a retired life, but who cannot leave the world. This order is called "The Third Order of St. Francis". People who belong to it say certain prayers daily and try to practice certain virtues especially. They live just as the other people do, but they try to be especially good. Many famous people have belonged to his order, popes and kings and poets and scientists. King Louis of France, who won such fame in the Crusades, belonged to it. So did Dante, the greatest poet who has ever lived. So did Galvani, the man who did more than any other to find out the uses of electricity. So did Columbus, who discovered America.

The Zeal of St. Francis to Bring Souls to Christ.

O dear St. Francis, pray
That I, like you,
May help my friends to choose
Things good and true.

St. Francis taught his friars that they should lead good lives and thus preach by example as well as by words. He said that everybody should help to save souls by prayer and by sacrifice. Francis wanted to go even to heathen lands to save souls for Christ.

Once Francis wanted to go to Syria to preach to those who followed the false teaching of Mohammed, who called himself a prophet and who founded a religion in Arabia. Francis did not have any money to pay his way on the boat. So he and a companion got on a boat and hid themselves among the boxes and bales of food and cloth and other things. They lay very still, so that no one would see them. The boat put out to sea. A great storm arose. The waves dashed high. The sailors were afraid. So they brought the boat to land again. So, that time Francis could not go to convert the heathen.

Some time after this Francis went into Spain to preach to the Mohammedans. While he was in this country he worked many miracles. Many people were converted. Many became disciples of Francis.

Finally Francis did succeed in getting into Egypt. The Christian army was before the city of Damietta, trying to conquer it. Francis joined this army. He wanted to get into the city to talk to the Soldan, or ruler. He thought he would also be martyred for Christ. Francis wanted to be a martyr. He went towards the city. The scouts of the city saw him. They ran towards him and captured him. Francis did not try to escape. They were surprised. Francis said to them,

"I am a Christian. Take me to your master."

They dragged him in before the Soldan. Francis bowed to him, and said,

"I am sent to you by the Most High God. I am to tell you the Gospel. I want to tell you how to save your soul and the souls of your people."

The Soldan liked Francis. He said, "Will you visit me for a while?"

Francis said, "If you and your people will listen to the Word of God, I will stay with you. If you doubt which is greater, Christ or Mohammed, make a big fire, and I will go into it with one of your priests. If he is burned and I am not burned, you will know which has the true faith."

None of the Soldan's priests would go into the fire with Francis. They were afraid that they would be burned. The Soldan offered presents to Francis, gold and jewels and clothes. Francis would not take them. Some days later the Soldan sent Francis back to the Christians, with many soldiers to guard him. Before Francis left the Soldan whispered to him,

"Pray for us, that God may make known to me the true religion, and that I may accept it."

The Soldan was good to the Christians from that time on. Some people say that he became a Christian. Francis was glad, of course, to have the Soldan be friendly. The soldiers were surprised when Francis came back safe. They had thought he would be killed. Francis had hoped to be killed for Christ. God had something else for him to do, however. He had to take care of his friars and nuns in Italy. So Francis went home.

Though our Lord would not let Francis be killed by the heathen, he let him suffer pain that was almost like His own when He was crucified for our sins. So Francis got to be a martyr in this way.

On September 15, 1224, St. Francis was praying on the side of Mount Alverno. Suddenly he saw coming down from the sky towards him a glorious shining seraph with six wings that blazed like fire. Between the wings of the seraph there was the figure of a man crucified with his hands and feet stretched out and nailed to a cross. Francis looked lovingly into the eyes of the seraph, who gazed tenderly at him with great shining eyes. Suddenly Francis felt terrible pains in his hands and feet and in his side.

When the vision of the seraph had gone, Francis looked at his hands and feet and side. They had open bleeding wounds in them, just like those our Lord had after He was crucified. Francis was so happy that he could think of nothing but this great gift from God. When people get a gift from an earthly king they usually want to show it to others. They do this because they are proud. Francis, however, became even more humble after he had received this wonderful gift from God.

Francis did not want people to know of the wounds God had given him, because he knew they would want to honor him if they should see these wounds. He was always careful to cover his hands with his habit. He wore shoes and stockings so that people could not see his feet. After his death, however, hundreds of people saw these wounds. Then they understood how great a saint he was.

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Francis lived for two years after getting these wounds. He suffered much pain from sickness. He also went blind from weeping over the sufferings of Christ in His Sacred Passion and over the loss of souls through sin. Francis offered all his sufferings to Christ as acts of love and for sinners that they might repent. Francis was a martyr of love. Christ would not let the heathen kill him, because he wanted Francis to stay on earth and make acts of love to save sinners. Francis was so lovable that even the heathen would not kill him. He was lovable because he loved Christ so much.

How St. Francis Loved All Creatures For the Love of God.

O dearest Jesus, may I kindly be
To all Thy creatures, for the love of Thee.

St. Francis was a poet. He wrote some of the most beautiful poetry. When he was a rich young man of Assisi he used to go about singing the gay love songs that young people liked. When he became poor for the love of Christ he sang songs about God and our Lady and the lovely things of nature. He liked being poor so well that he wrote songs to poverty. He called poverty "My Lady Poverty". He said that while other young men were taking wives from among the young women of Italy, he would take for his wife the Lady Poverty, whom Christ loved.

Francis was not at all a hard, cold person. His heart was very warm and tender. He knew that God made music and flowers and all beautiful things for us to enjoy. So Francis enjoyed them. He liked them so much that he called animals and flowers his little brothers and sisters.

Animals liked Francis and were not afraid of him. On one day when Francis was walking along the road with some other friars, he saw many birds in the nearby tree. He said to his companions,

"Wait for me here on the road, and I will go to preach to my sisters, the birds."

The friars waited for Francis. He went towards the birds. They rustled their feathers and flapped their wings and chirped to him gaily. Then Francis preached to them. They sat very still and listened till he had finished. Francis said to them:

"My sisters the little birds, you ought always to thank God for being so good to you. You can fly wherever you will. You have pretty feathers, which are warmer in winter than in summer. God kept you from being destroyed from the earth by telling Noah to take your ancestors into the ark at the time of the flood. You do not have to work as men do. God gives you food. He gives you high trees in which to build your nests. So you must always thank Him."

The birds fluttered their wings with delight. Francis had a beautiful voice and they liked to hear him talk. They stretched out their heads so that Francis could touch them as he walked about among them. Then Francis made the Sign of the Cross over the birds. Then they flew away singing beautifully. They flew in every direction. Francis hoped that his friars would be like the birds. He hoped that they would travel in every direction to preach the Word of God. He hoped that, like the birds, they would own nothing but would depend on God. His hopes came true.

During the time that St. Francis lived in the city of Gubbio, a very bad wolf came often to the city. He killed and ate people. Everyone was afraid of him. The people were afraid to go out of the city, because they might meet the wolf.

Francis was sorry for the people. He said he would go out to meet the wolf. The people told him not to go or he would be killed. But he made the Sign of the Cross and went to meet the wolf. Many people followed him at a safe distance. When the wolf saw Francis coming he ran at him with open mouth. Francis made the Sign of the Cross. The wolf stopped. He looked at Francis. His mouth was still open, for he was surprised. Then Francis said to the bad wolf,

"Come here, Brother Wolf. I command you in Christ's name that you do not harm me or any other person."

The wolf came and laid himself down at the feet of St. Francis. Francis said,

"Brother Wolf, you have done much harm. You have even killed men. You ought to be hanged as a murderer." The wolf cowered with shame and fear. "You are a bad wolf. Everyone is afraid of you and hates you.

But I want to make peace between you and the people, so that you will do no more harm, and so that they will forgive you."

The wolf sat up on his haunches. He wagged his tail. He put up his paw for Francis to take. He was trying to promise to be good. Francis said to him,

"If the people of this town promise to feed you, will you promise to be good and not kill anyone? You killed for food when you were hungry. You did not know it was wrong. Now, will you promise not to do that again?"

The wolf bowed his head to say "Yes." Francis told him to shake hands on his promise. The wolf put his right paw into the hand of St. Francis. Then Francis commanded the wolf in the name of Christ to come peaceably into the city. The wolf followed at his heels like a pet dog into the city. When they got into the center of the city all the people gathered about them. The people were still afraid, though. Then the wolf put his paw into the hand of St. Francis to promise that he would be good. He kept his promise. He lived in the city for two years. He did no harm to any one. The people fed him and liked him.

Of course God gave this power to St. Francis to make the people respect him and listen to his preaching. Every time they saw the wolf they thought of St. Francis and the good things he had told them to do. They thought, too, that God wants people to be kind to animals.

Francis had power even over fire. The doctor once had to burn his eyeballs with a red-hot iron to cure a disease. Francis said to the hot iron, "Brother Fire, God made you beautiful and strong and I have always loved you. I pray you be gentle with me." All the friars ran away so that they would not have to see the doctor burn Francis. When they came back, Francis said,

"Why did you go away? I felt no pain after I made the Sign of the Cross over the iron." After this the friars loved Francis more than ever.

Everything loved Francis, it seems. When he was out in the field during one night he heard a nightingale. He sang to it and it answered. They did this for a long time. When he was sick a man sent him a bird for a gift. It would not leave him. When the friars would take it out of his room it would run back. When they tied it in the yard it would not eat. So they had to let it stay with Francis.

When St. Francis was dying, the little birds sat on the roof of the house and sang their sweetest songs for their friend to ease his sufferings.

Whenever you kneel before the Christmas crib, you should say a prayer to thank St. Francis for teaching us this lovely devotion. Francis loved our dear Lord so very much that he was always thinking about His life on earth. He liked to think of the poverty amid which our Lord was born. On one day during Advent, when he was thinking about the coming of our Lord on earth, he decided to build a little Christmas crib.

Francis set to work. He made a crib of rough wood. He got statues of our Lady and St. Joseph and set them beside the crib. Then he got a statue of the Infant Jesus and put it in the crib. He remembered how the ox and the ass had spent the first Christmas night in the stable at Bethlehem with the Holy Family. So he made a wooden ox and ass and stood them near the crib. He made also statues of the shepherds who came to adore our dear Lord.

St. Francis put the crib and the statues in the Church. He acted as deacon at the Midnight Mass for Christmas. After he had sung the words of the Gospel, "and laid Him in a manger", he knelt to think about our Lord's birth on earth.

A legend tells that suddenly the people in the Church saw a beautiful Infant in the arms of St. Francis, and a great light shone around the saint.

Francis then preached a beautiful sermon about the birth of our dear Lord. All who heard him wept for joy.

When the next Christmas came, there was a crib in every monastery under the care of St. Francis. Devotion to the Christmas crib soon spread throughout the world. When you kneel at the crib on next Christmas Day, ask St. Francis to help you to love Jesus so much that you will never commit any mortal sin.

O dear St. Francis, pray for me
That I may give myself to Christ
To live and die for Him alone,
Who for my sins was sacrificed.

BACKGROUNDS OF LITERATURE

By Brother Leo, F.S.C., L.H.D.

(Continued from the October Issue)

VI. Two London Cemeteries

SOONER or later the literary pilgrim finds himself invading the sacred precincts where sleep the brave. Cemeteries are in some respects like libraries; there one can read side by side names of literary immortals and of men unknown to fame. There one feels that he is in the midst of veritable monumental secrets if only he have the wit and the ingenuity to probe behind appearances. There one almost unconsciously ponders upon greatness and immortality even as Washington Irving pondered as he strolled through Westminster Abbey's avenues of tombs. There one glows in the light of a fleeting bit of insight and, reverently reversing the dictum of the wise old monk quoted in the Episcopal burial service, softly comments, "In the midst of death we are in life."

Certainly that is the impression, the impression of enduring existence in the midst of change, of immortality in a necropolis, which the booklover secures when, as I did not long ago, he "busses" out of the heart of London to Kensal Green Cemetery.

Kensal Green Cemetery is a large place, and burials are still taking place there though some of the tombs date back to the eighteenth century. Indeed, it has all manner of tombs. Some of them are fresh and jaunty and others are lop-sided and moulded, with their inscriptions often almost completely effaced by the action of wind and rain. That is nature's grim jest on the makers of funeral epitaphs. Any number of celebrities lie in Kensal Green.

Sydney Smith, that brilliant minister and reviewer and adroit humorist; Anthony Trollope, who turned out novels as an ingenious machine turns out sausages; Leigh Hunt, the author of oceans of forgotten verse and prose and one mountain lake of fancy which the world couldn't forget if it tried, "Jenny Kissed Me," to say nothing of that "piece" with which every luckless schoolboy has at some time wrestled, "Abou Ben Adhem" whose name led all the rest; Tom Hood who used to grind out verse that could be pathetic or humorous according to order and who is today still recalled by reason of "The Song of the Shirt"; Balfe, the Irishman, author of the delightful opera, "The Bohemian Girl"; Wilkie Collins the novelist and George Cruikshank the Dickens illustrator who is also memorialized in St. Paul's—these are some of the silent sleepers in Kensal Green.

Here an American man of letters sleeps the sleep that knows no waking. John Lothrop Motley, captivating writer on Spanish Literature and as an historian not negligible with his "The Rise of the Dutch Republic," died in 1877 at Kingston Russell, ten miles west of Dorchester. And here lies an Englishman who in his day was a prolific writer of popular fiction. William Harrison Ainsworth composed more than forty lengthy historical romances, including "Jack Sheppard" and "The Tower of London." One of his novels is built around the personality of Guy Fawkes, the protagonist of the Gunpowder plot; and though Ainsworth was not a Catholic he managed in that book to reveal the persecution to which Catholics were subjected in the reign of King James I and to discuss the events of the

time without pandering to popular prejudices. He was an editor too, conducting Ainsworth's Magazine and afterward The New Monthly Magazine. It is difficult for us to appreciate how great was Ainsworth's vogue as a novelist; in 1881, in the city of Manchester alone, the records of sales and of library circulation showed that, at a conservative estimate, twenty of his books were being read every day. And now, even in his home land, his name is all but forgotten and his works but a dim memory. He lived not far from his place of burial, in Kensal Manor House, where in the days of his prosperity he was wont to entertain Douglas Jerrold, Thackeray and other literary notables. Some of the companions of his feasting are now the companions of his sepulture. He was laid to rest in 1882.

The most distinguished man of letters in Kensal Green Cemetery is William Makepeace Thackeray. Though Thackeray occasionally fared abroad, he was essentially a Londoner and never breathed freely away from the sound of Bow Bells. His family life was not congenial, and most of his writing was done in the big library of the Athenaeum Club in Pall Mall. His lonesome recreations were random chats with club members not too introspective for conversation, and a solitary glass of old brown port now and then.

Thackeray's tomb, very plain and solid looking, rises about three feet from the ground, an attractive monogram on the front, and on the horizontal slab a plain unvarnished tale of fact, giving his name and dates and nothing more, and then recording that Anne Carmichael Smith, Thackeray's mother by her first marriage, lies in the same tomb. She died in December, 1864, exactly a year after his demise, at the respectable age of 72. The little railing around Thackeray's tomb is thickly encrusted with evergreen ivy, that hardy species that one sees on college walls and ruined towers. It is very dark in color and very regular in its growth, and here forms a perpetual and massive wreath for one who deserved the laurel.

As I stood there in the bleak wind it occurred to me that the general environment of Thackeray's grave accords with the subject matter of his novels. He liked to present ill-assorted bits of life and strange twists of human nature; and he loved to shift his gears and turn from comedy to pathos and from pathos to irony. Well, to the left of him in Kensal Green is a brick tomb, old and ugly, without one redeeming feature except the possible one that its designers meant well. And a little behind him rises—from another grave, of course—a new and beautiful exquisitely modelled gothic cross. Thackeray's grave borders the path. Beyond it is a narrow plot and then a wall; and over that wall looms a mass of chimney stacks and gas tanks against the gray sky, and incessantly there is a noise of a stone crusher, and periodically the scream and rattle of a Great Western Train bowling out from Paddington station. It is all rather austere just now; but probably even the stone crusher may make melody when spring smiles and the trees burgeon and blow.

It is the fashion, I know, to classify Thackeray among the cynics, but the procedure is misleading and unjust. There is nothing the least cynical in many of his finest pages, and his letters reveal a man who suffered much largely because he pre-

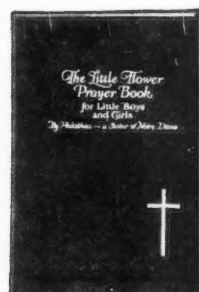
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served a soft heart. A touching mingling of affection and whimsicality is this utterance commemorating a parting from his mother in 1844:

"There is no fun in writing this, though—the paper gets dim before my eyes and it is the scene of the parting over again. Don't fancy that I'm unhappy, though; it's only the abstract pathos of the thing that moves me. I never could bear to think of children parted from their parents, somehow, without a tendency to blubbering, and I am as weak today upon this point as I used to be in school. In the meanwhile it will be a consolation to you to know this tender-hearted being is cruelly hungry, and in twenty minutes from this time will be on his way to a jollification. God bless you all."

And here, in the presence of his tomb, there is appositeness in recalling two other passages from his letters. The death of one of his cousins moved him to write:

"Those who are gone you love. Those who departed loving you, love you still, and you love them always. They are not really gone, those dear hearts and true; they are only gone into the next room; and you will presently get up and follow them, and yonder door will close upon you, and you will be no more seen."

Verily there is poetry in that, aye and a touch of beauty more than merely natural. Of the death of another relative he penned these words:

"I write down his name in my little book, among those of other dearly loved, who, too, have been summoned hence. And so we meet and part; we struggle to succeed; or we fail and drop unknown on the way. As we leave the fond mother's knee, the rough trials of childhood and boyhood begin; and then manhood is upon us, and the battle of life, with its chances, perils, wounds, defeats, distinctions."

In that brief soliloquy I somehow sense a Shakespearean touch. It is an odd coincidence that the man he commemorates was a Sir Richard Shakespeare. But there is here no trace of that hard sophistication which we so commonly associate with Thackeray's name. "Rest, rest, perturbed spirit!"

In the nearby Catholic cemetery of St. Mary's in Kensal Green rest the ashes of Francis Thompson. He died in the Hospital of St. John and St. Elizabeth. Beside his simple grave we recall that on the day when hither his funeral cortege came a sheaf of roses lay upon his coffin, and attached to them a card which read: "A true poet, one of the small band." It was George Meredith who thus sent a poet's tribute and carved a poet's epitaph.

Another London cemetery rich in literary associations is Bunhill Fields in the northeast section of the city. No grave here is less than seventy years old; most of them are much older. Here the Nonconformists were given Christian burial, or at least as Christian a burial as they wanted; and after you have strolled a little around the well worn paths you must conclude that a considerable proportion of interesting people were Nonconformists. But you don't think of them as Nonconformists, or as ists of any sort. Death and time and the relative insignificance of this burial place in the midst of the world's greatest city all tend to dull the perception of castes and differences and to focus attention on the basic facts of life and of what lies beyond life.

And there are trees, many of them, though now bare and a little gaunt, and there is an abundance of the greenest of grass everywhere, and everywhere are the pertest and shrillest of English sparrows digging and scratching in that venerable soil or quarreling among the wintry branches. On the south of the graveyard is the imposing castellated headquarters of the Seventh Royal Fusiliers; farther down toward Bunhill Row, the Church of St. Paul's Finsbury; and at the northwest corner is a wide spreading building of industrial brick bearing the illuminating legend, "Horse Hair Seating Manufactory." I had thought that horsehair furniture has been definitely outmoded. But here they are busy and seemingly numerous, the employees, I mean; and they certainly are manufacturing something that has no possible interest for the tenants of Bunhill Fields.

Though I have no pronounced attraction toward Methodism, I was interested in finding here the tomb of Mrs. Susanna Wesley, aged 73, whose record is thus set imperishably forth:

"She was the Mother of nineteen children of whom the most eminent were the Revs. John and Charles Wesley, the former of whom was under God the Founder of the Societies of the People called Methodists."

A monument to the same lady, and bearing the same inscription, stands just across the street in the garden of the Wesley Chapel.

William Blake, poet, artist and "mystic" in the loose sense in which that word is used nowadays, is buried in Bunhill Fields, but you look in vain for his grave. The exact location is a matter of uncertainty and dispute, though what seems to be the strongest probability was indicated some years ago by the late Herbert Jenkins in an article in *The Nineteenth Century and After* for July, 1911. There is some talk of erecting a suitable monument to Blake, once his resting place is definitely recognized; a design stands ready to hand in Blake's own characteristic manner, his drawing of "The Door of Death." The importance of Blake as a poet has been increasing with the years.

In Bunhill Fields endeth "The Pilgrim's Progress," for here the bones of John Bunyan repose. Bunyan's tomb, recently restored, is about six feet high and on top of it lies an effigy of the inspired thinker, a closed book in his hand. On the sides are two reliefs, a pilgrim with a staff and bundle, a pilgrim with a cross. On the pediment an iron railing runs completely around the not ungraceful monument.

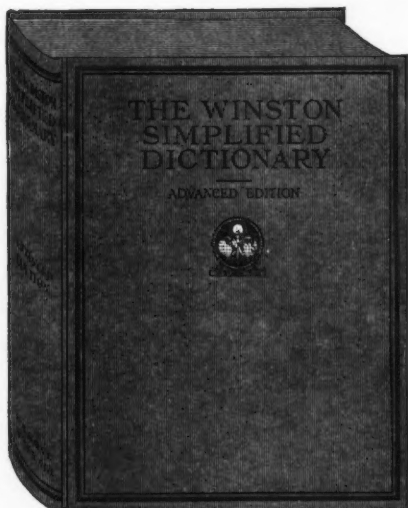
Though the cemetery is crowded, there seems to be more open space near the grave of Daniel Defoe than elsewhere, and several benches are in proximity to the tall obelisk that marks the resting place of the very active man who fussed with so many different things but who is best remembered for the first real novel in English—and some would say the best—"Robinson Crusoe." Even while I was there, three little boys came and sat on one of the benches gazing at the tomb as though they were in church. And their presence served to remind me that the obelisk was erected in 1870 through contributions made by nearly 2000 of the boys and girls of England. More learned men than Defoe, and probably more virtuous men, and men who more than he sought the welfare of their fellows lie in Bunhill Fields; but the creator of Robinson and his man Friday is better known by far. He exemplifies the surest immortality. Write something that appeals to children of all ages, and your memory is ever green.

Hard by this cemetery, on the west side of what is now Bunhill Row, Milton lived in his blindness for the twelve years prior to his death in 1674. Here was the birthplace of "Paradise Lost" and "Samson Agonistes." No vestige of the house remains.

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TENNYSON'S IDEA OF HIGHER EDUCATION OF WOMEN AS EXPRESSED IN "THE PRINCESS"

(Continued from Page 258)

ment, and vicious dispositions are the factors that bring destruction and failure to these unfortunate ones. And so, we have Guinevere, the beautiful sympathetic woman who fails in life miserably, causing ruin to the flower of knighthood. Although she is in the end reconciled to God and to her lord and master, King Arthur, yet her influence is a destructive one. Maud, "Queenrose of the rosebud garden of girls" possesses the culture of an overcivilized society, where the feelings of others are disregarded, and convention is the rule of life. She makes her lover and herself miserable. Vivien, the courtesan, "whose evil heart begets an evil eye", spreads seeds of discord, a trait quite characteristic of imperfect development and vicious disposition. She thus causes the downfall of the great Merlin. Without the least embarrassment, Ettarre, the most vicious of woman characters, a creature of poor moral fibre and loose desires, scorning truth and honesty in the things of love and naturally in other matters as well, tears down Pelleas with herself to destruction.

It must be noted that among the large number of woman characters we meet in Tennyson's poems, the majority impress us as meeting the requirements of destiny, and among these are his beloved mother, and faithful wife, the former whose praises he expresses in "Isabel", not a woman of slavish servility but having,

"A courage to endure and obey;

A hate of gossip, parlance and of sway;" and in the beautiful passages of the "Princess" where he speaks of her as a woman of high ideals, and blessed influence,

"Not learned, save in the gracious household ways,
Not perfect, nay, but full of tender wants;
No angel, but a dearer being all dipped
In angel instincts, breathing Paradise,
Interpreter between God and man."

Canto VII, 299-303.

Of his wife he said: "I have known many women who were excellent, but this woman is the noblest I have ever known." (4). A noble tribute to a woman. His wife was a woman of extraordinary loyalty and unflinching sweetness, with a delicate critical taste, cheerful, wise, intelligent, courageous, and sympathetic, devoted to her husband, encouraging and sheltering him from the bitter anguish of criticism. She was his best critic.

(1) Quoted in "Alfred Tennyson, A. Lyall.

(2) Defoe, "Essay upon Projects".

(3) Chautauquan Review, Vol. XXIII.

(4) A. C. Benson, Alfred Tennyson.

(To be continued in December Issue).

STUDIES IN ENGLISH LITERATURE

(Continued from Page 260)

"Stars, hide your fires;
Let not light see my black and deep desires;
The eye winks at the hand; yet let that be,
Which the eye fears, when it is done, to see."

On entering his own castle there is evidently a change; and even if he then did pledge himself to his wife to do the deed, as it is sometimes contended, yet partly through fear and partly through honor,

he shrinks from the act lest his "vaulting ambition" carry him too far. His conclusion seems decisive:

"We will proceed no further in this business."

Just then, however, the expelled demon returns in the person of his fiend-like queen, and "finds the house swept and garnished." Taking with her three other demons—pride, flattery and ambition—more powerful than herself, she begins a fresh assault before which Macbeth's scruples are swept aside and for once he is

"Settled and bent up
Each corporal agent to this terrible feat."

Yet, it is with a kind of half-hearted resolution that he goes about his work, "I go and it is done," as though it were a task that he must perform.

Although his conscience haunts him for some time after the murder of Duncan, Macbeth is nevertheless a changed man. The summit is passed and the decline is rapid—he has "o'er leaped and fallen on the other" side. He plunges on from crime to crime until he is

"in blood stepp'd in so far
Returning were as tedious as go o'er."

The murder of Banquo, his bosom friend, is accomplished with little or no hesitation. True, he is terrified by the ghost of Banquo, but he expresses no sorrow for the deed. By the end of the banquet scene the transformation is completed. I can imagine him as he stands there, his giant form at full height, his look hideous, and his whole being actuated by the grim determination that "for his own good all causes shall give way." Across his arm lies the prostrate body of his queen—her work is done. It is a terrible picture, for evil has wrought its masterpiece.

* * * * *

There is a strange force which not unfrequently enters into the existence of mortals here below. The ancients called it Nemesis—a goddess of retributive justice. It is not long before Macbeth experiences this same power. He finds no peace in the guilty possession of his crown:

"To be thus is nothing
But to be safely thus;"

the ghost of Banquo forces him to reveal his guilt to the assembled lords; his wife, the supporting influence of his life, is taken from him in the moment of greatest need; the thanes fly from him; and finally he is overcome in single combat by the "good Macduff", the man who stands out in dramatic contrast as the exponent of all that is grand and noble.

Though fallen, there is yet one redeeming quality which Macbeth does not forfeit—he is still "Bellona's bridegroom". This point Shakespeare is careful to emphasize. "They have tied him to the stake; but bear-like he will fight the course." Confronted by a man who in himself makes void his trusted prophecy, Macbeth loses none of his old-time courage. It is true, "his better part of man is cowed" by Macduff's strange intelligence concerning his birth—Macbeth's defeat is largely due to this fact—but there is no taint of cowardice in the challenge:

"Lay on Macduff
And damn'd be him that first cries 'Hold, enough!'"

They close in frenzied combat, blow upon blow un-

til at length Macbeth is deprived of his sword. Nothing daunted, he continues to fight wildly with his hands, but soon receives the mortal thrust. Then, raising himself to all his height to make a last grand effort, he reels, plunges forward, and falls dead at the feet of his conqueror.

Thus Macbeth, like another Alexander, pays ambition's debt; and time has added but one more example to that long list of misguided creatures; men who, forgetful of their Maker, have trusted in their own power; men who have been great enough to conquer the whole world and yet not great enough to curb their own insatiable passion for conquest.

Santa Claus and the Little Mouse.

By Susan J. Milliman
For Primary Grades

CAST—Brown Mouse, Santa Claus.

SCENE—Sitting room of the children.

Brown Mouse—Here it is Xmas Eve again. How the time does fly by. It seems as though we had just had Xmas, and now it is time for Santa Claus to make us another visit. I wonder if the children are in bed. I hope they are and that they are fast asleep. Santa Claus never comes when the children are awake. Yes, here are their stockings hanging by the fire-place. Santa will find them. Sh! listen! I hear something. It sounds like the patter of feet on the roof. Yes, it is the reindeers I hear—and here comes Santa Claus down the chimney. "Good evening, Santa Claus, a merry Christmas to you."

Santa Claus—A Merry Christmas to you, my little friend. Where did you come from and how did you happen to be here?

Mouse—I thought you wouldn't mind if I came and watched you fill the children's stockings.

Santa Claus—You are very welcome, little Mouse, I am very glad to have you here.

Mouse—The children wanted to stay, too. Would you be glad to see them here?

Santa Claus—It is a good thing that they did not stay for I never fill the stockings while the children are awake. I should have whisked up the chimney very quickly and left them nothing.

Mouse—That is just what what their mother told them you would do.

Santa Claus—Did they all go off to bed in good time?

Mouse—Yes, they went at 7 o'clock, but John teased to stay up and see you.

Santa Claus—I'm so sorry he did that because I had a red automobile for him and now I'm afraid I can't leave it for him. I don't like boys who tease.

Mouse—Oh, dear Santa Claus, do leave it for him. I know he won't do it again and he is such a little boy and he wanted to see you so badly.

Santa Claus—Very well, I'll forgive him just this once. Now I must get to work, I have so much work for to-night and if I do not hurry I shall never get to all the boys' and girls' houses.

Mouse—You work so fast, Santa Claus—You are almost done now.

Santa Claus—Yes, I'm all done now. Those stockings won't hold another thing.

Mouse—Excuse me, Santa Claus, but I can put in one thing more.

Santa Claus—Ha! Ha! Ha! Silly Mouse. Don't I know how to pack. I ought to know how. I've been packing stockings for so many years I should have learned the knack. Well, go ahead. I'll give you leave to try.

Mouse—(Creeps to the stocking). There, I've put in one thing more, it is a little hole that I gnawed in John's stocking. Now, Santa Claus, you know that little hole was not in there before.

Santa Claus—Ha! Ha! Ha! Ho! Ho! Ho! That is a good joke on me. You are quite right, little Mouse, that hole was not in there before. You certainly did put in one thing more. Well, here is a nice Christmas cheese for that little joke.

Mouse—Thank you, Santa Claus, I'm very glad that I waited up to see you.

Santa Claus—I'm glad, too, little mouse. Now I must get along and fill the other stockings.

Mouse—Shall I go with you and help you put in "one thing more?"

Santa Claus—No, no, little mouse, I'm afraid the children won't like what you put in their stockings. Good-bye.

Mouse—Good-bye, Santa Claus, and a very Merry Christmas to you.

Santa Claus—The same to you, little mouse. Good-bye.

"If you don't believe this story true, why I can show to you the very stocking with the hole the little mouse gnawed through."

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THE TEACHING OF RELIGION

Self-Activity in Religion.

By Rev. C. P. Bruehl, Ph.D.

JUST at present much is being made of a certain new pedagogical method that has been introduced in the reconstructed school system of Germany. The new method emphasizes to a hitherto unknown degree the activity and individuality of the pupil. It is called more or less felicitously the work method (*Arbeitsmethode*) and holds that the child must chiefly learn through his own efforts and experiences. Stress is laid on self activity. Knowledge cannot be communicated ready made, but the child must acquire it in his own way and extract it as it were from his own experiences. An idea, a concept cannot simply be transmitted to the learner. The learner must elaborate his own concepts. This in the last analysis amounts to saying that no one can be taught but that all teaching is really self teaching. All the teacher can do is to stimulate the child to self-activity. He may inaugurate mental processes, but he cannot hand over mental products. Great things are claimed for this method. Many think that it will revolutionize education and produce remarkable results. Its application to the teaching of religion, it is confidently predicted, will bear wonderful fruit.

We are not one of those who delight in casting a wet blanket on fresh and glowing enthusiasms and who have nothing but contemptuous indifference for the discoveries of modern research. But we are long past that stage when we believed that every modern discovery would usher in a new era or heralded the dawn of a better day. Many of these new eras that were promised never materialized and many of the days that dawned with fair promise quickly faded into the light of common day. We have never been able to convince ourselves that the methods of the past were radically wrong so that they must be superseded by something entirely different. We do believe, however, that our traditional methods can be considerably improved and that in many respects they ought to be modified and brought into greater harmony with the latest discoveries of psychological research. We shall be very glad to give attention to this much lauded new method and to select from it what is helpful. Most likely it will be found that the new method really is not so very much different from the older ones and that it differs from them mainly by a new emphasis. Of course, it is true that educators in our days are rather dissatisfied with the results of modern teaching. They blame the methods that have been adopted and clamorously call for drastic reforms. But one wonders if it has not always been thus. Pedagogues have always indulged in the same refrain. It is the burden of all their complaints that those who are entrusted to their tender mercies do not come up to their expectations. Human material is a very disappointing thing. The pedagogue imagines that he can do with it what he pleases and that he can fashion out of it the most satisfying products. It is just possible that we are expecting a little too much. Let us not forget that our Lord Himself was not oversuccessful, as far as visible and measurable results are concerned, in His educational work with His apostles. We would hardly blame His methods for this seeming lack of external success. Human material has limitations that not even the best methods can overcome.

When it comes to the old methods it is not so evident that they were entirely at fault. After all, mankind has muddled along with them and has not done so very badly. Especially as far as the traditional methods of teaching religion are concerned, we would not condemn them in any wholesale manner. They have fairly well succeeded in keeping the faith alive in the people. If they had been as hopelessly bad as some like to make them appear, we should have had a sad decline in religious life. Of this there are no indications. Thus we are inclined to think that they possess some redeeming features. I do not regret my school experiences. Yet in my school days memory work was insisted on with a vengeance. We did have to commit to memory the questions and answers of the catechism in the most approved fashion. It was tedious and irksome, no doubt; but when we left school we had something for our work and our labor. Even at present I love to go back to the old catechism to refresh my knowledge. And it was no easy catechism and bristled with theological definitions, such as now are roundly con-

demned by modern pedagogues. Possibly if it had been a diluted intellectual diet as is so often offered in our days, it would not have benefited me as it has and I would not think of harking back to what I enshrined in my memory in those remote days. Hence, we are strongly inclined to think that these old time methods were not radically vitiated. Even with all the memory work, relentlessly imposed upon us, there did remain sufficient opportunity for self-activity. Nor was our individuality crushed to any noticeable extent. We survived these school experiences and are none the worse for them. Of course, there were teachers in those days as there are now, who failed entirely in stimulating original thinking and who actually made school a nightmare and who rendered religious instruction positively distasteful. But I imagine this can be done with any method and in spite of any method. In pedagogics, therefore, we are convinced eclectics.

To teach, it has been well said, is to induce the pupil to learn. The teacher must elicit certain processes in the pupil that will result in the acquisition of knowledge. If he goes about it in the wrong manner, he will stifle the personal activity of the pupil and the latter really will have no chance to learn anything. That to me has always appeared as a truism and I do not know that it has ever been seriously questioned. Though this is recognized, there are methods that overstress the teaching and neglect the learning. The old methods have sinned in this direction. They have but too frequently overwhelmed the child with teaching and have left him little opportunity for self-activity. But withal this was merely a mistake of misplaced emphasis. The pendulum now is swinging or has swung to the opposite extreme. Self-activity has become the slogan. The teacher must efface himself. He becomes merely a guide, a director of the child's activities. That it is not impossible to go too far in this direction will hardly be denied. What is really needed to produce a perfect pedagogical method is to strike a happy balance between teaching and learning. After all, the teacher's task is not merely to stimulate the activity of the pupil and to direct his learning processes, he also has something to communicate. There is a complex of information which is to be transmitted to the child. Memory has its uses. It must not be entirely eliminated. It is not necessary that the child rediscover every truth by himself. Why should he not benefit by the accumulated experiences of the race and save himself the labor through which others have gone? That is true economy. Evolution tells us that the development of the individual runs through the same stages through which the upward climb of the race was effected. Still, even if that is so, it is done by many short cuts and many of the stages are omitted. So it is with the mental development of the child. There seems to be no good reason why the child's mental experience should recapitulate the experience of the race. Education and teaching provide the short cuts and help the pupil over long stretches, to go through which would be unnecessarily wasteful. A good method must, accordingly, rightfully proportion the teaching that is to be done and the personal self-learning that is essential. The new method lays great stress on the individual experience of the child. In this it is in harmony with the general trend of modern philosophy that puts the chief accent on experience. At the bottom of it lies the fatal error that truth is something personal and that, therefore, each one must find out by his own experience what the truth is for him. In the ethical field the same contention is made. Let the individual find out by his own experiences what is good, we hear quite frequently. Taking the cue, the youth of today claims the right to its own experiences. We say, therefore, it is possible to exaggerate this modern viewpoint and to carry the self activity and experience theory beyond reasonable bounds.

But by all means, learning is self activity. It cannot be done for us and we can only be aided in it. This follows from the very nature of our mental processes. Psychology has made the mistake of reifying our mental activities and conceiving of them in static instead of dynamic terms. Hence, we speak of communicating ideas as if ideas were things that could pass from one to another, whereas ideas are vital acts of a most personal and intimate nature, that as such are utterly incommunicable. This is the legacy of the associationist sensationalism that for a long time prevailed in psychological schools. We are happily getting away from it. Psychology is again becoming dyna-

mic. Among others Prof. William McDougall insists on this vital character of ideas. "In any attempt to describe the course of experience, he writes, the choice of an appropriate terminology is all important. If we begin by talking of sensations and ideas as things, or as fragments or mosaics of stuff called consciousness, that terminology will infect the whole of our description with incurable confusion. We must hold fast to the fact that to experience is to be mentally active; that experiencing is an activity of some being or subject who experiences something, or somewhat." (Outline of Psychology, New York).

Help for Your Health Teaching Problems.

There is an increasing demand from teachers for authoritative guidance in the teaching of health that few school supervisors are as yet prepared to meet.

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Toledo Parochial Schools Annual.

An excellent suggestion for parochial schools everywhere is noted in the pamphlet entitled "General Directions—1926-1927", which has been issued from the office of the Superintendent for the benefit of the elementary schools of the Diocese of Toledo. It is as follows: "Every school should build up a library as soon as possible which will provide sufficient supplementary material for the regular class work in Geography, History, Citizenship, Nature Study, Science or Agriculture, Hygiene, Art and Music. This library should be so arranged that each grade can have easy access to the books."

In addition to the Diocesan School Calendar prescribed for all the schools of the diocese, the pamphlet contains an explanation of the method of grading, and a detailed list and description of the uniform records kept in the schools of the diocese; also a list of the uniform text books used in the schools, with the catalogue and list prices of each book. There is other information, much of which will be interesting to parents as well as useful to teachers. The pamphlet concludes with a detailed list of the Semester Assignments for each of the grades from Four to Eight, inclusive.

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By Sister M. John Berchmans, O.S.U., M.A.

COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL Fifteenth Article of the Series

DIFFERENCE BETWEEN PERFECT AND IMPERFECT CONTRITION.

1. Perfect contrition consists in sorrow for our sins, from perfect love of God, that is, from the love of benevolence or gratitude.

2. Imperfect contrition is sorrow for our sins because by our sins we lose God's reward, heaven, and deserve God's punishment, hell or purgatory.

In imperfect contrition we think principally of ourselves, of how sin makes us unhappy according to the doctrines of faith. In perfect contrition, we think principally of God, His greatness, beauty, love, and goodness, how sin has caused Him suffering, pain, and death.

AN ACT OF PERFECT CONTRITION NOT DIFFICULT TO MAKE.

For thousands of years before the birth of Christ there was only one means whereby men could obtain forgiveness of sin, and thus save their souls, and that one means was perfect contrition. Even since the birth of Christ and the spread of the Gospel there have been, no doubt, innumerable souls who never heard of the Church, nor of the sacraments of baptism or penance, and all of these who are saved will be saved only and entirely by perfect contrition. Therefore, the infinitely good God could not have annexed the forgiveness of sin to a very difficult condition, but to one which is possible to all, for "He wills not the death of the sinner." But if perfect contrition was possible for those who sinned before the coming of Christ, as we see in the person of the penitent David, whom the prophet reproached in the name of God, for his crime of adultery, how unreasonable it is to suppose that we who live in the full light and love of the Gospel teachings

and especially those of us who are members of Christ's Church on earth, should find it difficult to elicit acts of perfect contrition. But in order to understand clearly that acts of perfect contrition are easy to make, we must not confound perfect contrition with the supposed greatest intensity of sorrow.

Perfect contrition has its degrees and stages, and to effect the forgiveness of sin, the highest and most intense degree is not necessary, for a lower degree of true perfect contrition effects the forgiveness of sin. Perfect contrition consists in having the proper motive for sorrow for sin, and not on the duration or intensity of the sorrow. St. Thomas says: "Sorrow for sin, however slight that sorrow may be, provided it attain to the nature of contrition, destroys all sin." Here the Angelic Doctor is speaking of contrition, not of attrition.

EFFECTS OF PERFECT CONTRITION BASED ON THE WORDS OF CHRIST.

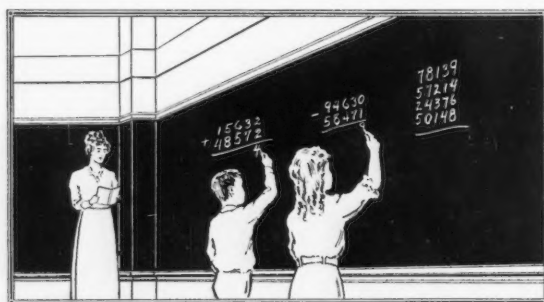
The Church bases her teaching that perfect contrition takes away sin even before the reception of the Sacrament of Penance, on these words of Christ: "If any man love Me, My Father will love him, and We will come to him and make our abode with him (St. John xiv, 23). But in order that God may dwell in him, his sins must be blotted out, and thus perfect contrition, that is sorrow from love of God effects this, but it does not do so independently of the Sacrament of Penance.

EFFECTS OF PERFECT CONTRITION.

1. It always and immediately produces in the sinner forgiveness of sins, before he confesses them in the Sacrament of Penance, provided he has the intention of confessing them later. The Council of Trent teaches: "Perfect contrition from love of God, justifies man and reconciles him with God even before the reception of the Sacrament of Penance." (Sess. xiv, 4).

2. In the just man, perfect contrition secures and increases the sanctifying grace, remits venial sins for which he is sorry, and it also remits some or all of the temporal punishment due to sin.

3. Every act of perfect contrition increases the moral certainty that we are in sanctifying grace, which grace



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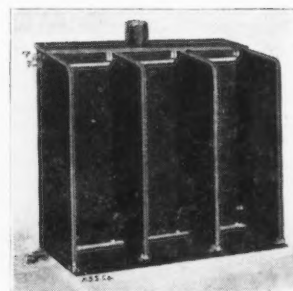
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makes the soul become ever more beautiful in the eyes of God, and because perfect contrition purifies the soul ever more and more, it makes us see more clearly the truths of our holy faith, and the value of things spiritual.

4. By every act of perfect contrition we are strengthened to resist evil, and it also gives a greater hope of obtaining the great grace of final perseverance. By frequently making acts of perfect contrition, we form the habit of doing it, and since what we do habitually we do with great ease, and almost as if it were by instinct, so if ever death should come upon us suddenly, our habitual practice would prompt us immediately to elicit an act of perfect contrition, which would then be to us the golden key that our good God puts into our hands to open to us the gates of heaven, even though there were no time to receive the sacraments.

5. Enables us to merit again for eternal life. An act of perfect contrition restores sanctifying grace to the soul which had lost it, not only when in danger of death, but at any time in life when it is made, and thus restores to the person the power of meriting for eternal life, which it had lost by mortal sin, and for this reason also it is of inestimable value in not allowing any moments of life to be fruitless for eternity.

WHEN AN ACT OF PERFECT CONTRITION IS NECESSARY.

In danger of death, if it is impossible to get a priest, one in the state of mortal sin is bound under pain of sin, to endeavor to make an act of perfect contrition, since under these circumstances it alone can reconcile one to God. But should a priest arrive before this person expires, he is still bound to confess his sin if possible, even though he had made an act of perfect contrition, for every unconfessed mortal sin must be submitted to the power of the keys, that is, must be confessed, if it is possible to do so.

The obligation of perfect contrition is also urgent whenever one has to exercise some act for which the state of grace is necessary, if the Sacrament of Penance is not accessible. For example, if a person should become conscious of a grievous unforgiven sin before the reception of confirmation or matrimony, he can make himself worthy of receiving either of these sacraments by making an act of perfect contrition. But here again the person would be bound to confess the sin later, for although perfect contrition would take away the guilt of mortal sin, and the guilt of that sin would not revive, yet the person would again lose the state of grace, through his unwillingness to fulfill his bounden duty of confessing it when he can.

HOW TO MAKE AN ACT OF PERFECT CONTRITION.

1. Humbly ask of God the grace to make an act of perfect contrition, and he will surely grant you this grace, for Incarnate Truth has said, "Ask and you shall receive." (St. John, xvi, 26).
2. Think of all that our Blessed Redeemer suffered for you, and how he loves you. This will stir up in the heart sorrow through love and gratitude.
3. Say from your heart, "My God, I am sorry for every sin of my life, because by them I have offended you who are infinitely good and hast suffered so much for me." This short prayer does not take ten seconds to say, and if unable to say it with the lips, it can be formed in the mind. Even saying "My Jesus, mercy," which does not take two seconds to say, can embody an act of perfect contrition if said with true sorrow.

PRACTICAL CONCLUSIONS REGARDING PERFECT CONTRITION.

1. Endeavor every night before falling asleep to make an act of perfect contrition so as to make morally sure of your salvation, should God call you from this life during your sleep.
2. Endeavor to make an act of perfect contrition every time that you receive the Sacraments of Penance and Holy Eucharist, in order to receive the greatest profit from these sacraments, and so as also to lessen your punishment in purgatory.
3. If unfortunately you commit a mortal sin, do not delay one minute to make an act of perfect contrition, in order once more to be restored to sanctifying grace, and thus be able to merit by all you do, for any deed, no mat-

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ter how good in itself, if done while in the state of mortal sin is fruitless for eternity, for we can never merit while in the state of mortal sin.

4. If you are near a dying person, especially in the case of an accident, or of a sudden grave illness, recite in his ear softly, yet distinctly, an act of perfect contrition, for no matter how unconscious he may seem, and even though apparently dead, yet if there is life, he may make this act at least in his mind, and thereby save his soul, and you will have the merit before God of having helped to save a soul for which Christ shed His Precious Blood.

PREPARATION FOR SACRAMENT OF PENANCE.

1. Ask the light of the Holy Ghost that you may see what sins you have committed since your last worthy confession.

2. Examine your conscience on the commandments of God and of His Church, and on the duties of your state in life. This examination should be made with that intention which we bring to every serious and important affair. Some minutes are sufficient for those who are morally certain of not having sinned grievously since their last confession, or who often receive the Sacrament of Penance. Straining of mind and unrest should be avoided.

3. Ask God for the grace of true sorrow for your sins, and endeavor to excite yourself to contrition by reflecting on the sufferings of our Lord, and then make a fervent act of contrition.

4. Make a firm purpose of amendments in regard to avoiding sin and the occasion of sin in the future.

It is always well to make an act of contrition that will include both imperfect contrition and perfect contrition, for should one fail to have perfect contrition, the imperfect contrition will secure the validity of the Sacrament of Penance.

HIGHLIGHTS OF HISTORY.

By Sister M. Fides Shepperson, O.M., Ph.D.

From Egypt, 6000 B. C., even to the hour, history lies as a land of oppressive valleys diversified by peaks red with the blood of battles.

EGYPT.

Egyptian civilization came into mortal conflict with that of the Tigris-Euphrates valley; the latter won.

ASSYRIA.

Jealousy arose between Assyria, the upper part of the Tigris-Euphrates valley, and Babylonia, the lower. Nineveh fell—Babylon won.

PERSIA.

Cyrus united the Medes and Persians and with combined forces attacked Babylon; mighty Babylon, proud London of the past, fell; Persia won.

Cyrus subdued Lydia, Egypt, Asia; and established the great Persian empire. Cyrus fell in battle against the Scythians under their warlike queen Tomyris. His severed head was immersed in a tub of blood at command of the desperate queen, whose heart fatally wounded by the tragic death of her son, sought alleviation in hellish revenge. "He ever thirsted for blood; well, let him have his fill," said Tomyris. So ended Cyrus the Great, conqueror of the Orient, founder of the Persian Empire.

Ionia revolted against Persia; Athens helped Ionia; they destroyed the temples of Sardis. Darius, the Persian monarch, compromised, but only that he might gain time for preparation of a force that should crush Ionia and her Greek allies. As Herodotus tells us, an attendant was placed in the Persian court whose sole duty it was to say many times a day in the monarch's ears, "Sire, remember the Athenians. Sire, avenge the burning of Sardis."

PERSIAN INVASION.

The East grappled with the West. (Long time ago since Greece was the West!) Period of Persian invasion; the peaks rise out from the weary valleys—Marathon, Thermopylae, Artimisiun, Salamis, Platea, Mycale; Greece won.

SPARTA AIDS ATHENS.

Narrow, jealous, military Sparta—indecisive, treacherous, yet strong, splendidly strong; however obtained, however long delayed, when at last Spartan swords were decisively devoted to a cause—that cause won. Many an unnamed Leonidas fought and died for Sparta.

ATHENS.

Athens, city of the Acropolis, crowned by the Parthenon; City of Euripides, Aeschylus, Sophocles, Aristophanes,

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WAR WITH SPARTA.

The mutual jealousies and animosities between Sparta and Athens smouldering since the close of the Persian wars, at last broke out into open violence. The long, wasting, useless, Hellas-suicidal Peloponessian war began. Arginusae, Syracuse, Aegospotami mark the mournful fratricidal eminences of this struggle. Sparta won.

Thebes sprang into a ten year's prominence under her one great man, Epaminondas. Epaminondas longed to do for Thebes what Pericles had done for Athens. But war broke out; Leuctra and Mantinea were Theban victories indeed, but the latter was too dearly bought. Thebes' one great man, Epaminondas, lay dead on the battlefield of Mantinea. Thebes had lost by winning.

Philip of Macedon grew powerful in the north. Distracted Greece fell an easy prey to superior army tactics and military equipment. The battle of Chaeronea marked the downfall of Hellas and the dominance of Philip of Macedon, father of Alexander the Great.

ALEXANDER THE GREAT.

Greece, Scythia, Illyria, Thebes, Asia Minor, Egypt, Persia, Asia, the known world, bent, fell, and at last lay prostrate under the iron dominance of Alexander the Great. Granicus, Issus, Arbela, bloodily proclaimed him Lord of the world.

And then—this splendid madman, aged thirty-two, wept because there were no more kingdoms for him to conquer; and his burning life-force, thwarted in further outward activities, turned in upon his own heart and killed him. At Babylon, city so old and wise and weary, died the world-victor, a victim of his own overmastering excesses. He could conquer the world, but not his own passions. "Who is Strong? He who subdues his passions," says the Talmud. Then, indeed, was Alexander the Great not strong.

Are the world estimates of greatness all wrong? Did some glimmer of this truth come to the dying conqueror when he lay impotent amid world-opulence, helplessly powerless in the grasp of pain and death? We know not.

When asked to whom he left his throne, Alexander's reply "To the strongest," seems enigmatic. Was it in irony that he said these words, knowing that regardless of his wishes the strongest would prevail, or was it in admiration of world-conquering strength "the ruling passion strong in death?" Perhaps the latter—truly a man dies as he lives.

Alexander's death was followed by the dreary Wars of the Succession, which finally resulted in the establishment of the Seleucidae in Asia, the Ptolemies in Egypt, and the descendants of Philip in Macedonia.

ROME.

From Rome a wilderness to Rome Mistress of the World, leads by way of a five hundred years' struggle, with the Temple of Janus closed only twice during that period. By conquest over the Gauls, by three Samnite wars, by war with Magna Graecia aided by Pyrrhus, Rome won Italy.

By three Punic wars, Rome won Sicily, Spain, Northern Africa, and obtained control of the Western Mediterranean; by three Macedonian wars, Rome won Macedonia, Greece, and obtained control of the Eastern Mediterranean; by the conquests of Sulla and Pompey in the east, Rome extended her Asiatic conquests as far as the Euphrates River; by the conquests of Julius Caesar in the northwest, Rome obtained Gaul, Germany, and Great Britain; by the defeat of Anthony and Cleopatra in the naval engagement off Actium, battle of Actium, Octavius Caesar became sole and supreme ruler of the Roman Empire. Allia, Caudine Forks, Beneventum, Cannae, Metaurus, Zama, Cynoscephalae, Pydna, Corinth, Aguae Sex-tae, Magnesia, Pharsalus, Thapsus, Philippi, Actium—are the blood-red peaks diversifying the long weary way from Rome, a wilderness, to Rome, mistress of the world.

AVOID SMALL FAULTS.

By Dolores.

THE following true story depicts the evil results of small pilfering in school life, and at the same time may awaken in the hearts of many the desire to free from

Purgatory the soul of the Penitent Robber, reclaimed at the eleventh hour.

Not so many years ago, a company of Jesuit Fathers, twelve in number, had been called to Rome by the General of their Order. Well aware of the great dangers besetting travellers from the Italian banditti who lurk among the Alpine passes, the Father Superior of the Company hired a very trustworthy cab driver, whom he instructed to give some cracks of his whip on the top of the cab, should he see any danger ahead.

The long and perilous journey began by the suggestion of the Father Superior that they say every hour the "De Profundis" for the suffering Souls in Purgatory, thus to secure for themselves a safe arrival in Rome. As the day wore on, each hour the prayer was faithfully said, and as yet no danger threatened. But soon the lengthening shadows announced the approach of night. Hark! hark! three quick, sharp cracks of the whip outside portend immediate danger. Peering out into the dusky landscape, the priests saw a gang of villainous men armed with deadly daggers and swords ready to rush upon them. In the terror excited by such a sight, the driver whipped up his horses to a terrific speed, while our travellers felt that they had escaped the clutches of the brigands, only to be dashed to pieces over the rocky declivities. After some hours of precipitate flight over the crunching, crackling snow, the horses' pace slackened, and all uttered a most fervent "De Profundis" for the Holy Suffering Souls, their deliverers.

Having safely arrived at Rome, the Superior suggested that each Father should say a Mass on the following morning for the Poor Souls in gratitude for their preservation from a violent death. The Fathers were soon zealously at work for souls, some in one place, some in another, according as holy obedience had placed them. Only one of the band of twelve remained at Rome. One day, at the end of two years, the Father General sent for this Jesuit Father, and requested him to go to the city prison in order to try to convert a hardened sinner who was to be hung on the following day. Fired with apostolic zeal, the loyal son of Saint Ignatius soon found himself at the prison gates. On asking admission to the cell of the condemned criminal, the guard remonstrated, saying, "It is of no use for you to try to do anything with that hardened wretch. Many of your ministers, as well as those of other denominations have endeavored to make an impression on him, but all to no purpose, for his crimes have hardened him as adamant." Persistent in his determination to save this soul, the Jesuit firmly insisted, "Let me in that cell." Again the guard remonstrated, this time thinking to intimidate him by saying, "If you go into that cell I must lock the door and there you will find yourself at the mercy of a murderer." But the Father said calmly, "I insist on going in to see that man."

Nothing daunted by the sight of the dogged, sullen, hardened look of the criminal, the priest began to speak of the unutterable pains of eternal fire awaiting the unrepented sinner, and earnestly besought the wretched man to escape such endless misery by availing himself of the opportunity offered him by Divine Mercy of receiving God's pardon through the sacrament of Penance. But the hardened sinner, alike untouched by the severity of God's punishments, or the tenderness of Infinite Mercy, doggedly maintained a sullen silence.

Realizing that his efforts so far were fruitless, and that but little time remained wherein to wrench from the clutches of the wily enemy, this soul whom Satan already counted as his own, the Father skilfully changed his tactics and began to question the prisoner as to his home and parents. Softened as it were by the recollection of his childhood days, and the loving memory of fond parents, the criminal now became quite talkative, acknowledging at last that he should not have led such a life. "But," said he, "we boys began by stealing small things in school, then by degrees we took things of more value, and later, when free from restraints of school life, we easily formed ourselves into a gang of highway robbers. But one time we fellows had a queer experience. An anti-Catholic Club had hired us to watch in the Alps for a band of Catholic priests who were soon to pass through these mountains, promising us a rich reward if we murdered these hated Papists. We accepted the bloody work, and armed with deadly weapons, we took up our post, keenly on the alert for our unsuspecting victims. We had not very long to wait, for there in the distance we saw a

vehicle approaching, which, on coming closer, we thought must contain our men. But on attempting to rush upon them, we found ourselves as dead men, unable to move arm or leg, while our prey was snatched from us at the very moment when we thought it was ours. We never understood what power pinned us to the earth, for it was not long until we had regained the full use of our limbs, but when we did, our unsuspecting victims had completely escaped our hands. Now can you tell me how these men escaped us?"

The Jesuit Father, who had listened in silence to the recital of what the criminal called such a queer experience, calmly answered, "Perhaps you will be more astonished to learn that I was one of those priests who escaped your murderous designs." The priest then quietly and adroitly began to explain that there is an over-ruling Providence which protects those who trust in it, and that this same loving Providence had sent him to keep from eternal death the soul of his would-be murderer. Then the Ambassador of Christ once more reminded the prisoner of God's infinite love and mercy towards the repentant sinner. Divine grace, at last, won when the robber falling on his knees made a sincere contrite confession of his whole life, and the priestly absolution washed away the incensed guilt of many years. The following morning the priest brought Holy Communion to the convert robber in his prison cell.

Soon the fatal hour arrived, but the Jesuit, who had gone in quest of, and found this lost sheep, accompanied him to the gallows, urging him to keep up his courage, by exhorting him to accept in satisfaction for his many sins this punishment decreed by the law, for that thereby his sufferings in purgatory might be shortened. Just before the cap was drawn over his face, the converted robber said, "Father, I give you permission to tell all my sins to any one, in order that those who hear of my many crimes and the punishment that awaits me in the other world may say one little prayer for the poor robber's soul that he may not have to stay too long in purgatory."

Dear reader, now say even one little indulgent aspiration for the poor robber, and you will find your charity will be rewarded. This story was published twelve years ago in an Ohio Catholic paper, and was vouched for as true by some Jesuit Fathers in Europe. It is now republished with the desire to inaugurate a spiritual drive of Masses, Communions and indulgences wherewith to pay the debts of the "Prisoners of the King", who have heard their sentence, "Thou shalt not go forth until thou hast paid the last farthing."

Some who read this story may be incredulous; however, it is republished by one who for years has obtained many answers to prayer by promising to offer Holy Communion for the poor robber as soon as her petitions were answered. Even though this particular story were not true, the lesson it teaches of avoiding small faults is a beneficial one to all and especially to children. And as for praying for the Suffering Souls, this surely is our duty, as we know holy Mother Church teaches that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." Though the souls in purgatory can not help themselves, yet according to some eminent theologians, they can help us. Saint Catherine of Genoa tells us that she obtained many answers to prayer by asking the help of the Poor Souls, which she could not otherwise obtain. May it not be that our Divine Lord who, while on earth, showed such sympathy for the sufferings of mankind, may look upon the relief we give the Poor Souls as bestowed upon Himself, and so reward us by granting a prompt answer to our own petitions, for He Himself has declared "Amen, I say unto you, as long as you did it unto one of these My least brethren, you did it unto Me."

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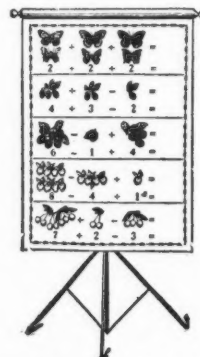
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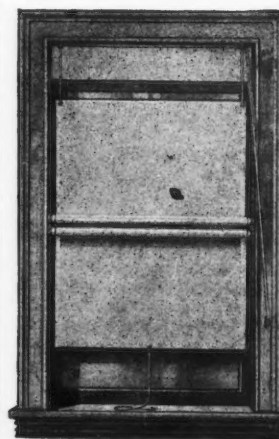
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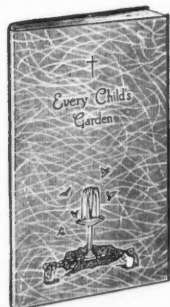
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BREVITIES OF THE MONTH

Catholic colleges and universities in the United States, exclusive of women's colleges, increased their enrollments by 9,442 students in the last two years, according to statistics.

This is an increase of 20.4 per cent for the two-year period covered by the survey. Furthermore, it is a 4 per cent greater increase than that registered by the same Catholic colleges in the preceding two-year period, the increase in that instance being 16.4 per cent.

While the colleges dealt with are men's colleges, included in the figures are some women students, attending Catholic co-educational institutions. Statistics for the Catholic women's colleges are now being prepared.

A notable record is that of Brother Edmund, who recently observed the fiftieth anniversary of his investiture with the habit of the Christian Brothers. Cardinals Hayes and Mundelein were two of his students at De La Salle Academy, New York City. Both paid tribute to him at the observance.

A Catholic youth, Herbert Wenig, of Blessed Sacrament Parish, Los Angeles, Calif., brought victory to the United States in the First International Oratorical Contest, held in Washington, D. C., October 20th. He won by a vote of five judges, four of whom are not Americans, against four other speakers representing as many lands. Last June Wenig won the oratorical championship of the U. S.

Brother Raymond, C.F.X., who had the distinction of being the first New Englander to enter the novitiate of the Xaverian Brotherhood, celebrated his golden anniversary as a Brother and educator of youth at St. Mary's Industrial School, Baltimore.

Funeral services for the Rev. Brother Baldwin, F.S.C., formerly Provincial Visitor of the St. Louis province of the Christian Brothers, who died on Oct. 6, aged sixty-eight, were held in the chapel of La Salle Institute, Glencoe, Mo. The ceremonies were attended by about 300 persons, including Brothers from St. Louis, Chicago, Memphis, Kansas City and Joliet, Ill. Brother Baldwin's two brothers were present, as well as about 100 former students from Chicago.

During the week Nov. 28th to Dec. 4th, the Catholic Students Mission

Crusade will stage a pageant called "The Giant Killer" at the Odeon, St. Louis, Mo. More than 450 members selected from the nine Catholic colleges and 16 Catholic high schools in St. Louis and vicinity, will participate in this play, which will commemorate the hundredth anniversary of the founding of the diocese of St. Louis.

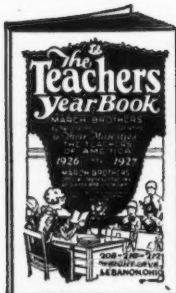
More than three-fourths of the boys in New York City between the ages of twelve and eighteen are not enrolled in any Sunday School, according to Brother Barnabas, executive secretary of the Boy Life Bureau of the Knights of Columbus in a plea for trained men recreation leaders at the recent annual convention of the Playground and Recreation Association of America.

Miss Marie A. Easby-Smith, an attorney and a member of one of the oldest families in the District of Columbia, and prominently identified with Catholic organization work, has relinquished a law practise to enter St. Agnes' Convent at Mount Washington, Baltimore, where she will prepare to become a member of the Sisters of Mercy.

Fire the morning of Oct. 25th, destroyed two buildings of Santa Clara University, Santa Clara, Calif., and with them some of the priceless relics of centuries ago which were in buildings once a part of the famous Santa Clara Old Mission. The university occupies the site of the ancient Mission.

"The custom of paying only a living salary for school teaching is but another of the relics of pioneer days thrust forward into a modern world," declared Dr. J. J. Donovan, professor of education at Creighton University. "When education was still a charity affair, back in Colonial days, and even as late as 1840, those engaged in teaching performed the service more as missionaries and from religious motives, rather than for gain."

The Feast of Christ our King was celebrated in a unique manner at the Presentation Convent, San Francisco, Calif. The central aspect of the celebration was the blessing of a magnificent, life-size marble statue of the Sacred Heart which has recently been erected in the center of the Convent grounds as a Votive Offering to the Sacred Heart for the miraculous preservation of the Convent from the raging conflagration in Ewing Field on June fifth, which has gone down in history as being second only to the great fire of 1906. On the afternoon of that date the fire broke out in quick succession at various points of the Ball Grounds. Fanned by a forty-five mile wind it was making rapid headway in the direction of the Convent. The Fire Department, owing to lack of water, was unable for a long interval to fulfill its office, and the fate of the Convent seemed almost inevitable when suddenly the wind changed to the opposite direction. The unceasing prayer of the Nuns for one hour and a quarter, "Most Sacred Heart of Jesus we place our trust in Thee," had not been in vain. The Sacred Heart had spared their home.



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November, 1926

Vol. 26, No. 6

EDITORIAL COMMENT

Different Kinds of Memory

A philosopher who had no high opinion of the kind of memory which goes no further than the automatic power of recollection declared that some people are intellectually damaged by it, and, per contra, went on to assert that men who have no extraordinary memory sometimes are better off on that account, being driven to supply its place by thinking. Explaining his meaning, he continued, "If they do not remember a mathematical demonstration, they are driven to devise one. If they cannot recall what Bacon or Aristotle said, they find themselves compelled to consider what Bacon or Aristotle ought to have said." In this way the world of thought might be enriched with something more to the purpose than an old quotation.

The selective or analytical memory, which students should strive to develop, is described as follows: "The analytical memory is exercised when the mind furnishes a view of its own, by this means holding together a set of impressions selected out of a mass. Thus a lawyer strings together the material facts of his case, or a lecturer those of his science, by their bearing on what he wants to establish."

Doctor Johnson said that the next best thing to having a fact at command is to know where to find it. The form of retention by which this gift operates is known as the index memory.

Best of all the forms of memory is that which is called assimilative,

whereby each particle of knowledge is mentally absorbed in such a manner as to be recalled not only by a single train of associations but in whatever connection is it pertinent. Knowledge thus masticated and digested, so to speak, becomes a dependable possession of the individual, who by its aid will be able to reason soundly upon a variety of subjects, because he always, or nearly always, has at hand the ability to make comparisons which will assist him in forming wise judgments.

Bird Study in Schools.

To encourage bird study in the United States the National Association of Audubon Societies is publishing a series of educational leaflets, which are sold at the nominal price of five cents each, when ordered to the number of five or more at one time. To groups of twenty-five or more children organized as Junior Audubon Clubs these leaflets are furnished in sets of six for each member on receipt of the regular club fee of ten cents for each member of such clubs. Each leaflet contains four pages of letterpress describing a well-known bird, and two full page pictures of the bird, one printed in colors and the other in outline, to be colored by hand. The leaflets are on excellent paper and beautifully printed. Following are the birds described in the six issues of the leaflets which will be sent to members of Junior Audubon Clubs on the terms referred to above: Robin, Bronze and Purple Crackles, Slate-Colored Junco, Loggerhead Shrike, Brown Thrasher, Downy Woodpecker. The address of the National Association of Audubon Societies is 1974 Broadway, New York City.

Elective System Condemned

President Frank of the University of Wisconsin comes out flatly against the elective system. He declares that there is "a Fordizing of learning" when students become proficient in their own small fields, with a total lack of knowledge about anything else. Unless there is a change, he asserts, American universities will become populated with narrow-minded specialists who cannot work successfully even in their own fields. In that case he foresees a danger of "civilization and the educational system it has produced breaking down from its own weight."

Proceeding to definite suggestion in the direction of reform, Dr. Frank proposes the abandonment of the elective system to the extent of fixing for the student the work of the freshman and possibly of the sophomore year, to the end that whether he will or no he shall have a groundwork for higher study. Dr. Frank is also in favor of "scrapping" the lecture system in universities, except in the case of professors who evince especial ability to inspire and lead. But, as Kipling would say, "that is another story."

The novelty of President Frank's attack on the elective system is not as noticeable as its importance. Important it certainly is, and the hope will be widely entertained that it will have tangible results. Another well-known professor, long before Dr. Frank be-

came a college president, defined the ideally educated man as one who knows "something about everything and all about something."

The Problem of Rest

"It is a mistake," warns a physician writing for a popular periodical, "to allow children to study late at night or early in the morning when they should be sleeping." This in effect is an objection to the practice of making assignments for home study, for a large proportion of the youngsters burdened with such assignments take all the time they can out of school hours for play, and if they endeavor to keep up with their home assignments they are likely to do it either by studying before their usual hour for retiring or by rising betimes and running over their lessons before breakfast.

It is true that nearly everyone feels fresher in the morning than at any other time of the day; but the physician before referred to maintains that it is not a wise plan for young people to shorten the needed hours of sleep by too early rising, and that the energy of the youthful student should be conserved for the work he is obliged to perform in school.

Children who rise too early often become drowsy during the day. In this case whatever gain they may have derived from early study is more than counterbalanced by their loss of time at school.

There is a difference in constitutions which is to be taken into consideration by teachers and parents. Children who require more rest than others should not be forced beyond their natures. Bodily strength is a primary necessity to put mental training to practical use.

The Vice of "Cribbing"

"Persistent cribbing" is the reason given by the faculty of Adelbert College, Western Reserve University, for abolishing the honor system, which had been in use for many years. Without honor, the honor system cannot be a success.

Not long ago the newspapers reported the discovery that an elaborate system of signals had been arranged by men undergoing examination for admission to the bar, at Madison, Wisconsin, whereby the collective knowledge of all those present could be pooled for the purpose of deceiving the examiners and securing high marks. Ratings were withheld pending the investigation of the plot, and the probability is that the young men will not profit by their effort to cheat the examiners. Surely it is not worth while to add to the number of unscrupulous individuals engaged in the practice of the law.

Statistics on the subject of cribbing at the University of Wisconsin have been made public in the annual report of Professor R. S. Owens, chairman of the committee on discipline. They reveal that of 606 students tried on charges involving cribbing during the past six years, 413 underwent conviction and punishment—290 men and 123 women. The studies in which the offense was most frequent were English, physics, zoology, chemistry and philosophy, and the commonest penal-

ty prescribed was "probation" and the necessity of earning extra credits as a condition precedent to graduation. During the six years 27 students convicted of cribbing became second offenders and were punished by suspension. In connection with his report Professor Owens deems it advisable to remind his readers of the size of the student body to which these statistics relate. During the past year, he says, convictions of cribbing numbered 53, while the total number of students was 7,750.

While the subject of cribbing in American institutions of learning is under discussion, comes the following paragraph in a newspaper letter from London, England:

"Modern children lie like the dickens and steal like the devil," declared Father Hunt, in a talk at Nottingham Cathedral, in the course of an address on the responsibilities of parents. He advocated thrashing as the best cure, sing it off as one's own. But is Solomon, the wisest man who ever lived."

Lying and stealing are both involved in cribbing, which is purloining the thought or work of another and passing it off as one's own. But is Solomon's drastic remedy likely to be considered available here, while the weight of American educational opinion runs counter to the administration of corporal punishment? Moreover, the individuals who resort to cribbing in colleges and at bar entrance examinations have passed the age of childhood.

The certain punishment for cribbing is ignorance. This penalty the cribbers bring down upon themselves.

Inspiring Words to Young Men

Inspiration to young men who have a call to follow the profession of teaching is found in a sermon which was delivered recently by the Rev. Peter Maas, C. S. S. R., in connection with the closing of an annual retreat at La Salle Institute, Glencoe, Missouri. A number of those present had not long before made their vows as members of the teaching order of Christian Brothers. Father Maas observed:

"In the keen struggle for things temporal, many people, young and old, are losing sight of their eternal destiny. In your work, which is educational, you can do much for God and for souls, much for the uplift of humanity, in sending into the various walks of life men imbued with the spirit of faith, men prepared to love and serve God and country."

He went on: "To face death on the field of battle for liberty and humanity is the act of a great heart; to give one's life for God and souls is a still greater act, because it is heroism of a higher order and demands a more sublime courage. This is the order of heroism to which the religious life calls its chosen ones. Here, then, is an opportunity offered to young men who have finished their high school course or who are engaged in college work and who feel called to labor for God in the educational field and in the ranks of religious teachers. Many young men there certainly are, with excellent qualities of heart and mind,

who are wasting their talents, their time, and golden opportunities with little benefit to themselves or others— young men who foolishly think that the possession of the mighty dollar ensures happiness. They are very much mistaken. The peace of the children of God cannot be purchased by gold or silver. It is beyond price. Man's happiness on earth consists in his union with God, and this union is assured by a life of virtue and self denial."

In conclusion, he adjured his hearers that every call to the teaching orders should command the earnest attention and practical support of those who are interested in the preservation of our Christian heritage and the perpetuation of the principles embodied in our American Constitution, for "every teacher added to the staff of the teaching Brothers and the teaching Sisters is a potential factor, a vitalizing force in the cause of liberty, religion, morality and citizenship."

These are stirring words. Who will deny their truth? They deserve wide circulation for the influence they may exert for good.

Irresponsible Youth

There is a tendency in some quarters to attribute nearly everything that is unsettled in present social conditions to disturbing influences growing out of the World War. What is called the revolt of youth is sometimes referred to as one of the consequences of that upheaving event. Certainly the World War upset ancient landmarks and contributed in a major degree to make old traditions less influential than they were as a conservative force in human affairs. But before the war began the social upheaval had begun. Here is a picture of the situation in England among the young which existed in 1913. The World War was undreamt of at that time. It precipitated itself like a bolt from the blue in the second half of the following year. The citation is from an article entitled "The Child and the Nation," which appeared in the November (1913) issue of the National Review:

"On all sides, but especially among the young women, there is a want of balance, a strenuous straining after excitement and something new. Ideas are taken up and imbibed with feverish delight only to be immediately discarded for the next. Religion is losing its hold, while the beliefs which helped and inspired our forefathers have no meaning for the present generation. Contentment with their lot is the last thing sought or desired, a spirit which is fostered and kept alive by the literature of the day and the ceaseless activities of Socialist agitators and would-be reformers of every class and creed. We cannot look upon the tendencies of the youth of today without misgivings as to the future. The destruction of home life, the growing independence, the shirking of responsibility, the insistent demand of "all for nothing" cannot fail to endanger the highest traditions of community life."

Written thirteen years ago, this description, if undated, might be taken for a portrayal of what everyone looking

about him may witness today. The essayist seemed to think that one of the factors making for the demoralization that aroused alarm was the character of the instruction furnished in the English national schools. Education that fails to include discipline and to inculcate responsibility falls far short of fulfilling its legitimate function, which is training youth for honorable and useful participation in the affairs of life.

A Short Talk on Words.

There were glossaries of English words before 1721, but no English dictionary earlier than Bailey's, which was published in that year, Johnson's, the next, making its first appearance in 1755.

It is suggestive of reflection to observe that the number of words in Bailey's Dictionary was fifteen thousand, while the number of words in the Standard Dictionary, very widely in use at the present time is four hundred and fifty thousand. If the writers of today fail to express themselves more precisely than those of the early Eighteenth Century, it should not be for want of words.

Often it is said of a popular writer that he possesses a delightful style and has a wide command of language, but such commendation is not always judicious, for generally it comes from the class of people who are charmed by words without knowing precisely what they mean. A philosopher declared: "Words are wise men's counters; they do but reckon by them; but they are the money of fools." The true test of a writer's merit lies back of his words, and is found in his ideas. Yet he will use words with fine discrimination, and this is not always the case with writers who are injudiciously praised for their diction.

Young people will do well to study words, not with a view to employing as many of them as possible, but with a view to having at command for every shade of thought the word which is best adapted to express that thought with precision.

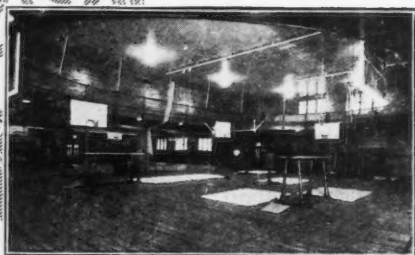
Nearly always it is bad style to use an unusual word where a plain one would do. Plain words everybody understands. Messages expressed in plain words reach a greater number of people than those which are wrapped up in terminology unfamiliar to the public. There are circumstances, however, in which the employment of a strange word creates interest and commands attention, thus giving emphasis to the idea it is intended to convey. Ripe judgment is required to make wise use of uncommon words in this way, and the device is one that can be only sparingly employed without losing efficiency.

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"It Can Be Done."

"Patience and perseverance will accomplish all things," was a favorite saying of an old miller.

He made this remark on a train one day on the way to market, when a pompous individual in the corner turned to him crossly and said:

"Nonsense, sir! I can tell you a great many things which neither patience nor perseverance can accomplish."

"Perhaps you can," said the miller, "but I have never yet come across one thing."

"Well, then, I'll tell you one. Will patience and perseverance ever enable you to carry water in a sieve?"

"Certainly."

"I would like to know how?"

"Simply by waiting patiently for the water to freeze."

So Had the Doughnut.

Little Jimmy had been given a cent with a hole in it, and wondered how he could palm it off on the grocer. He walked briskly into the store and asked for a doughnut. Taking it hastily, he presented the cent.

"Here," said the clerk, "this cent has a hole in it."

"So has the doughnut," returned Jimmy triumphantly, as he rushed away.

A Bad Break.

A clergyman in an Anglican church in Lancashire gave out as his text: "The devil as a roaring lion goeth about seeking whom he may devour," and then, without pausing, added: "The Bishop of Manchester has announced his intention of visiting all the parishes in the diocese, and hopes to visit this parish within the next fortnight."

Well Worth Knowing.

The editor was deeply engrossed in his work when he was suddenly interrupted by the office-boy, who said: "There's a tramp at the door, sir, and he says he ain't had nothin' to eat for six days."

"Fetch him in!" exclaimed the editor. "If we can find out how he does it, we can keep the paper going another week."

Making Christmas Things in the Grades

By Margaret B. Spencer
Blackboard Landscapes

The spirit of Christmas is typified in the story of the Three Wise Men. Draw it in colored chalk—a deep blue sky, yellow star, the camels in charcoal, and also the distant Bethlehem. The ground may be dark brown.

The children may be interested in drawing their own Christmas stickers. Keep all the decoration conventional, bi-symmetric if necessary, rather than realistic. In printing use straight line letters, massed close together, so they almost touch.

The pine tree landscape is very effective with a bright orange coat of paint over all the paper. Paint a light purple across the distant hills, being sure to keep the lake level. The foreground and pine trees are painted last with very dark green or brown. Mount this on brown paper and remount on a larger piece of paper. A calendar pad with a brown cover and a brown ribbon bow add finishing touches to a Christmas present.

Kodak Book

Kodak books are usually very popular. Use dark gray cover paper for the cover and leaves of the book. Bogus paper may be substituted, however. Cut the leaves an extra three-quarters of an inch long. This folded back makes the extra thickness at the back of the book. Cut the cardboard so it will project one-quarter of an inch beyond the leaves of the book. Cover paper is cut three-quarters of an inch, projecting beyond the cardboard. Surface paste paper, lay on cardboard. Cut lining one-quarter of an inch less than cardboard and paste to boards. Work in the groove while it is still damp. Then put under a light press. Punch holes in the groove and lace together with a heavy cord. A kodak picture, monogram, or lettering will make the book much more attractive.

Blotter Set

This problem can be made by the fifth or sixth grade by pasting only the edges of the paper rather than surface pasting. First paste the cover paper for the upper side around the cardboard. Second, make straps by pasting the long edges of the cover paper over the manila paper, and

(Continued on Page 291)



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the Philadelphia Symphony Orchestra, the Balalaika Orchestra... so that you all but *see* them... so astoundingly living are the inspiring tones. The Orthophonic Record is comparable only to the Orthophonic Victrola itself, with its flawless reproduction of every note and nuance.

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NEW BOOKS REVIEWED

Second Latin Book. By Celia Ford, Head of the Department of Latin, Girls' High School, Borough of Brooklyn, New York City. Cloth, 478 pages. Price,..... Henry Holt and Company, New York.

The lessons which make up the first part of this book are planned for the completion and review of inflections and syntax. They include ten simplified selections from Caesar, making easier the student's approach to the "Gallic War", and supplying an abundance of reading matter for the work of the first semester. Then follow, "The Argonauts", an account of ancient geography; a history of Rome derived from Livy, Caesar, Tacitus and Eutropius; the lives of Miltiades and Hannibal, adapted from Nepos; and three stories from Ovid; after which is the complete story of Caesar's "Gallic War", presented in unmodified selections connected by summaries. The remainder of the book is devoted to Latin Grammar and a Latin-English vocabulary.

The Iroquois Arithmetics. For School and Life. Book Three (Grades Seven and Eight). By Harry DeW. DeGroat, Principal of the State Normal School, Cortland, New York; Sidney G. Firman, Superintendent of Schools, Glen Ridge, New Jersey; William A. Smith, Superintendent of Schools, Hackensack, New Jersey. Cloth, 350 pages. Price, 88 cents net. Iroquois Publishing Company, Inc., Syracuse, N. Y.

In this, as in the other books of the series to which it belongs, the authors have utilized the facts brought out by a well-known University of Wisconsin investigation, for the purpose of giving pupils drill in proportion to the relative difficulty presented by the 390 different number combinations in addition, subtraction, multiplication and division. The results of other recent investigations are made use of in a similar way, and the book may be accepted as an up-to-date text for Grades Seven and Eight. The explanations incorporated in the volume are so full that no separate teachers' manual is required.

Caesar's Gallic War. Books I-IV. With Introduction, Notes, Vocabulary, and Grammatical Appendix. By Arthur Tappan Walker, the University of Kansas. Revised Edition. Cloth, 558 pages. Price, \$1.60 net. Scott, Foresman and Company, Chicago.

The chief aims of the author of this modern and elaborate school text of a favorite classic are to emphasize the essentials of the Latin language, to help the pupil to follow the story understandingly, and to exclude non-essentials. It is only fair to give him credit for the thoroughness with which he has applied himself to his laudable task. If students do not get substan-

tial good out of this book, they may be regarded as impervious to classic learning. The richness of the pictorial illustrations and the number and excellence of the maps are worthy of remark. The grammatical appendix and the vocabulary are noteworthy additions to the volume's convenience for purposes of study.

The Catholic Tradition in English Literature. Edited by George Carver, Assistant Professor of English, The University of Pittsburgh. Cloth 467 pages. Price,..... Doubleday, Page & Company, Garden City, New York.

This is a book likely to meet a long-felt want. By well-chosen selections from their writings, it represents authors from Geoffrey Chaucer to Joyce Kilmer, who have enriched literature by contributions which will never die. The number of authors drawn upon is forty-seven. The number of selections from each author varies, there being thirteen from John Henry Newman, eight from Coventry Patmore and six from Abram J. Ryan. Pope is represented by five selections and Dryden by three. Humor is not excluded—note Maurice Francis Egan's "The Soul of Maginnis" and James Clarence Mangan's "The Woman of Three Cows". But in prose, as well as in verse, there is serious reading, also breathing the Catholic faith of the writers, and there are many interestingly informational selections shedding light on personages and events pertaining to history.

Palmer Method of Handwriting. Grades Three and Four. By A. N. Palmer, Author The Palmer Method of Business Writing, Editor of The American Penman. Stiff paper covers, 64 pages. Price, 15 cents net. The A. N. Palmer Co., New York.

This simplified manual for Third and Fourth Grade Pupils and their teachers contains several features worthy of especial attention, notably the practical treatment of figures on pages 44 and 45, of punctuation marks on page 8, and of the signs in arithmetic on page 43. The diagram of capitals, showing slant, height, width and general proportions, on pages 27, 28 and 29, is worthy of particular attention.

The Pathfinder. By James Fenimore Cooper. Edited and Abridged by Russell A. Sharp, A.M., Department of English, Northeast High School, Kansas City, Mo. Cloth, 449 pages. Price,..... The Macmillan Company, New York.

This addition to "The Modern Readers' Series" is a serviceable volume, well made, with original and spirited illustrations, brief notes and a series of questions on the text.

Stories of Animal Village. By Emma Carbutt Richey. Illustrated by Ludwig and Regina. Cloth, 139 pages. Price, 70 cents net. Beckley-Cardy Company, Chicago.

These are stories for children of the First Reader grade, and their titles are as follows: "Turkey Red", "The Quarrel", "Johnny Coon", "Magic Money",

"The Robber Gang", "Piggy Fat and Piggy Lean", "Rabbit White". As may be inferred from this inventory, the subjects present a pleasing variety; added to which there are incident and action. The illustrations in colors are a sprightly accompaniment to the text.

Die Geschichten vom Kalif Storch und von dem Kleinen Muck, von Wilhelm Hauff. Herausgegeben von G. Noel Armfield. Reinforced paper cover, 98 pages. Price, 70 cents net. Oxford University Press, American Branch, New York.

Intended as a text-book for English students of the German language, this edition is provided with Notes and Questions, as well as with a copious vocabulary. It is the initial installment of a Junior German Series projected by the publishers, whose Junior French Series is well known.

The Horace Mann Readers. New Third Reader. By Walter J. Hervey, Ph.D., Member of the Board of Examiners, Department of Education, New York City, Formerly President of Teachers' College, and Melvin Hix, B.S., Formerly Principal of Public School No. 43, Borough of Queens, New York City, Author of "Once Upon a Time Stories", etc. Cloth, 282 pages. Price, 84 cents net. Longmans, Green and Co., New York.

"Easy to learn, easy to teach" is the maxim held in mind while this book was in the process of making. So attractive to children are the selections which it contains that conning it will involve no hardship; at the same time the selections are excellent from the purely pedagogical standpoint, being well written and in many ways instructive, besides being entertaining. They include folk-tales of various lands, true stories of animals and people, and several pleasing poems. The illustrations, printed in colors, are from spirited original designs.

The Essentials of Commercial Law. By Wallace Hugh Wigham, M.S., LL.M., Carl Schurz High School and Walton School of Commerce, Chicago, Ill.; Assisted in Revision by C. Martin Alsager, M.A., J.D., Lindblom High School, Chicago. Revised Edition. Cloth, 365 pages. Price,..... The Gregg Publishing Company, New York.

This is a book for business men and for students aiming to qualify themselves for successful business careers. Its careful study will so thoroughly ground the learner in the principles of law that when he comes to function responsibly in the world of affairs, he will be competent to proceed within his legal rights, conserving his own interests without trespassing upon the rights of others.

The Wonder Offering. The Holy Mass in Word and Picture, Simply Explained for Children. By Marion Ames Taggart. Stiff paper covers, in colors. Heavy paper, 12 pages. Price, 35 cents net. Benziger Brothers, New York.

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but instruct? Here is a choice offering of this character, which will enable little folks fortunate enough to receive it, to assist at Mass with truer understanding and devotion. Besides eight full-page pictures in four colors, illustrating the important parts of the Mass and indicating symbolic interpretations, there are six smaller pictures in black and white, scattered through the text, which is written with attractive simplicity.

Qualitative Analysis. By William C. Cooper, M.S., Ph.D., Professor of Chemistry, De Paul University, Chicago. Cloth, 142 pages. Price, \$1.52 net. World Book Company, Yonkers-on-Hudson, New York.

This is a manual for students well grounded in organic chemistry. It aims to supply a short course in analysis, with tests for the different metals and acid radicals, in which, as fully as possible, the reasons for each step shall be clearly established in the student's mind. The author may be congratulated upon having admirably performed the task which he proposed for himself when he set out to write the book.

Food Study for High Schools. A Textbook in Home Economics. By Mabel Thacher Wellman, Ph.D., Professor and Head of Department of Home Economics in Indiana University. Cloth, 528 pages. Price, Little, Brown and Company, Boston.

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Liturgical Sermonettes. For Children's Mass on Sundays of the Ecclesiastical Year. By Rev. Frederick A. Reuter. Cloth, 296 pages. Price, \$2.25 net. B. Herder Book Co., St. Louis.

The Church not only commands her ministers to know and perform the holy ceremonies that, in conjunction with prayers, make up the external worship which she prescribes, but orders her ministers to explain these ceremonies to the faithful. Here is a compact volume presenting explanations in language so clear that even youth will find no difficulty in comprehending. It will interest all who desire to be able to answer intelligently when called upon to give the why and wherefore of the ancient and beautiful ceremonies of the Catholic Church.

Incidentally, much other information is presented in a readable form, including no fewer than thirty stories of the Saints.

Directory of Catholic Colleges and Schools. Compiled by Francis M. Crowley, Director, and Edward P. Dunne, Statistician, of the N. C. W. C. Bureau of Education. Cloth, 515 pages. Price, \$7.50 prepaid. National Catholic Welfare Conference Bureau of Education, 1312 Massachusetts Avenue, N. W., Washington, D. C.

This Directory is not a catchpenny private enterprise, but an authoritative publication, prepared under the auspices of a department of the National Catholic Welfare Conference whose express function is to supply information concerning Catholic education to Catholic educators and the general public. The first issue of the Directory appeared four years ago, with the intention of making the publication biennial. For many reasons, four years instead of two have been allowed to elapse between the appearance of the first Directory and the second, but the expectation is that future issues will come out on schedule time. The present issue is divided into six sections, five of which are devoted to the various divisions of the Catholic school system, and the sixth to a series of national summaries. A number of tables, containing national, diocesan and state summaries, are interspersed through the work. The 1921 Directory contained the name and address of every Catholic parochial school in the country. This has been discontinued, but there are other interesting features which more than make up for the omission. No pains have been spared to insure the inclusion of the name and address of every Catholic university, college and secondary school in existence in 1926, and wherever practicable, the names of officials have been given as well. Another excellent feature is the classification of secondary schools and colleges as institutions for day scholars or for boarders, and in a majority of instances the cost of board, room and tuition is indicated, which will be a great convenience to parents. The total number of Catholic educational institutions of all classes in operation

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The History of Henry Esmond, Esq., a Colonel in the Service of Her Majesty, Queen Anne. Written by Himself. Edited by W. M. Thackeray. Edited with an Introduction by Walter Graham, Associate Professor of English at Western Reserve University. Cloth, 488 pages. Price, The Macmillan Company, New York.

Don Quixote. By Miguel de Cervantes Saavedra. Edited and Abridged by Susan Sheridan, Ph.D., English Adviser of New Haven High School. Cloth, 479 pages. Price, The Macmillan Company, New York.

Idylls of the King. By Alfred, Lord Tennyson. Edited with an Introduction by Elizabeth Nitchie, Associate Professor of English at Goucher College. Cloth, 288 pages. Price, The Macmillan Company, New York.

These volumes are additions to "The Modern Readers' Series," under the general editorship of Ashley H. Thorndike. Each is neatly printed and bound. The introductions and notes add greatly to their value for the purpose of study. The "Don Quixote" is embellished with several spirited pictorial illustrations, and also contains questions on each chapter of the book, as well as on Spanish history and literature.

MAKING CHRISTMAS THINGS IN THE GRADES

(Continued from Page 286)

paste the ends of the straps to the back of the blotter. Third, paste the lining onto the back. Fourth, decorate the straps, using lines or a flower motif. Slip a piece of blotting paper under the straps and it is ready for use.

The pencil tray is made of cardboard, a piece of cover paper cut an inch on a side larger, and a piece of blotting paper three inches by nine inches for the lining. Score the cardboard so that it will bend easily to make a right angle. Paste a piece of paper around the vertical edges to hold the cardboard in place. Fold the cover paper around the tray, pasting the flaps down first, then bend the projection over to line the sides of the box and paste down.

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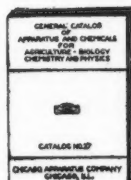
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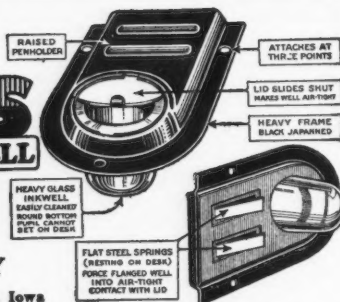
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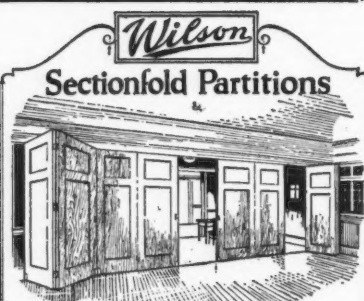
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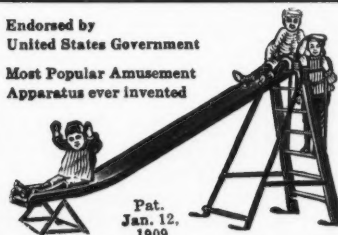
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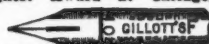
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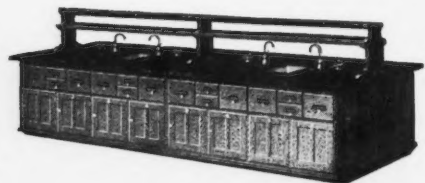
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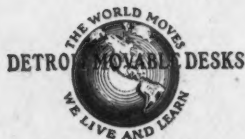
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